Prisni-Gatha

i. e.

THE HYMNS OF RAMACHANDRA

AND

THE HYMNS OF ZARATHUSTRA

OR

THE CREAM OF THE

ATHARVA VEDA.

(made up of the Angirasa Nigama and the Bhargava Upastha)

being

THE OLDEST NATIONAL SONGS OF
INDIA & IRAN.

which are

"The Scriptures of the Sacred Cord" for the Dark and the Bright Fortnights—the Scripture of Indo-Iranian Culture.

Collated by

Jotindra Mohan Chattopadhyaya,

M. A., B. C. S.

पृश्नि-गाथा.

किम्वा

अथर्ववेद सारः ।

आङ्गिरस-निगमस्य नवनीतं अथर्वणा वेन-रामचन्द्रेन दृष्टं, भार्गव -उपस्थायाः दैयज्ञवीनं अथर्वणा रतु-जरथुश्त्रेन दृष्टं, च सूक्त-सप्तदशकम् ।

[आ यज्ञसूत्र ग्रहणात् आर्य कुमारैः कृष्ण-शुक्लपक्षभेदेन प्रति-तिथौ अध्यायपरिमितं गेयम्]

मज़दा-विष्णु-दासः
श्री यतीन्द्र मोहन चटोपाध्यायः

प्रकाशयति ।

ANAND SAGAR PRESS,
NAVSARI.

1937.

To,

The Secred Memory of

Maharsi Swami

Dayananda Saraswati Maharaj,

Who realised more than anybody else, the indispensability of the Scriptuie in the task of Nation-building, and who is the greatest Nation-builder of the land of the Sapta-Sindhus

(Indo-Iran.)

The joint-Scripture of the re-united Indo-Iranians is respectfully dedicated.

तम् उ ष्टुहि यः सु-इषुः सु-धन्वा,

यो विश्वस्य क्षयति भेषजस्य ।

यक्ष्वा महे सौमनसाय रुद्रम्

नमोभिर् देवं असुरं दुवस्य ॥

—*Rig Veda, 5-42-11.*

From Him come afflictions, and from Him, relief———He who wields the bow and the arrow, as well as the Balsam branch. Sing His praise. For real peace, approach ***Rudra.*** Serve Him with reverence, Who ***is both the Deva and the Asura.***

यज्ञैर् अथर्वा प्रथमः पथस् तते,

ततो सूर्यो व्रतपा वेन आजनि ।

—*Rig Veda, 1-83-5.*

Atharvan Zarathushtra first laid down the path, and then came truthful Vena Ramachandra of the solar race.

श्री यतीन्द्र मोहन चट्टोपाध्याय ।

पृश्नि गाथा.

इदम् देवाः श्रृणुन ये यज्ञिया स्थ,

भरद्वाजो मह्यम् उक्थानि शंसति ।

पाश्रे स वद्यो दुरिते नियुज्यताम्

यो अस्माकम् मन इदम् हिनस्ति ॥

—आङ्गिरस वेद, 2-12-2.

Listen to this, Ye Gods, who merit worship Hymns here are sung for me by Bharad-vaja.

Bound in the noose, may he be doomed to trouble, whoever mars this that our mind hath purposed.

दितेः पुत्राणाम् अदितेर् अकारिसम्

अव देवानाम् बृहताम् अनर्म्मणाम् ।

तेषां हि धाम गभिषक् समुद्रियम्

नैनाम् नमसा परो अस्ति कश्चन ॥

—आङ्गिरस वेद, 7-7-1.

I have sung praises to the sons, both of Dity (Iranian School), as well as of Aditi (Indian School)——they are great and earnest sages. Their wisdom is deep as the ocean. None are more worthy of honour.

पृश्नि—गाथा.

गायत्री.

1. दैवी—कृष्णपक्षे गेया

ॐ। तत् सवितुर् वरेण्यं, भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् । ॐ

2. आसुरी—शुक्लपक्षे गेया

ॐ। यथा अहु वर्यो अथा रतुस्, अषात् चित् हचा,
वहेउस् दज़्दा मनंहो, श्योओथननां अंहेउस मजदाइ,
क्षथ्रं च अहुराइ आ।
यिम् द्रिगुब्यो ददात् वास्तारेम्॥ ॐ
नारायणं जरथुश्त्रं रामचंद्र नरोत्तमम्।
अथर्वाणौ नमस्कृत्य ततो जयम् उदीरयेत्॥

पृश्नि

यत् ते देवा अकृण्वन् भागधेयम्,
अमावास्ये संवसन्तो महित्वा।
तेना नो यज्ञं पिपृहि विश्ववारे,
रयिं नो धेहि सुभगे सुवीरम्॥

—आङ्गिरस–7–79–1.

Inasmuch as **the Devas,** great as they are, **have admitted thee to yajsna,** therefore **Oh Ama-basya,** all-bounteous, fulfil our sacrifice. Blessed one, grant us wealth with many offspring.

पृश्निः ।

घण्टापथः

FOREWORD
By
Mahamahopadhyaya Pandit Vidhusekhar Sastri

The author is an earnest student of Mazadayasnian lore and comparative Religion, and has already written a few books on the subject. His present volume contains a selection of fifteen hymns from the Atharva Veda, as well as of an equal number of hymns or Gathas (yasni) of Zarathushtra, in each of the cases there being a prologue and an epilogue These are all in their original languages that is, in Sanskrit and Avestic respectively. These texts are followed by a graphic and popular English translation The author rightly calls his selection the "Cream of the Atharva Veda" taking here the last word, ATHARVA VEDA, to represent both the Veda of that name, and the Gathas of Zarathustra, who was known as an ATHARVAN (originally ATARVAN) "the guardian of the sacred fire" (a man of the holy orders). So far as the selection itself is concerned there is no doubt that readers will greatly be benefited by being acquainted with some of the noblest thoughts in the sacred writings of the two ancient Aryan peoples, the Indians and the Iranians

There is an introduction covering not less than 84 pages. in which the author has discussed various things. Here, one is afraid, it will be difficult for his readers to follow the line of most of the thoughts he has pursued.

Neverthless there are a few theories that may be taken into consideration. For instance, in connection with the discussion of the interrelation between the sacred texts of the two peoples, the author quotes "UGRA MANYU" from the Atharva Veda (1, 10, 1,) and attempts to show that here UGRA MANYU is nothing but the ANGRA MANYU of the Avesta. He further says that "Ugra" is the Sanskritized form of the Avestic "Angra." And according to him, this very fact shows that the Atharva Veda is later than the Gatha in which the word Angra occurs.

This conclusion however is liable to be challenged, but considering the importance of the issues involved, the matter deserves a very thorough discussion.

Calcutta.
10-8-37.

Vidhushekhara Bhattacharya.

ॐ तत् सत्.

INTRODUCTION.

नारायणं जरथुश्त्रं , रामभद्रम् नरोत्तमम् ।
धर्म्मराजौ नमस्कृत्य ततोजयम् उदीरयेत् ॥

The Veda is the oldest book in the library of the world.........the most ancient record of human civilisation, religion and literature. This claim cannot be disputed by the Egyptian monumental records, papyrus rolls, or even by the cuneiform inscriptions, tablet libraries, or long literature of the Assyrians. × Even if their antiquity is conceded, they are but fragments, whereas the Veda is a complete record.

All composition may be divided into three classes, and must belong to one or other of these three, viz. Prose, Poetry and Song. The Veda is thus divided into three books, viz:

(1) The Book of Prose or the Yajus,

(2) The Book of Poetry or the Rik and

(3) The Book of Songs or the Saman. ÷

× Dhirendra Pal. *Religion of the Hindus*, p. 1.

÷ (1) तेषां ऋग् यत्र अर्थवशेन पादव्यवस्था, (2-1-32) गीतिषु सामाख्या, (2-1-33) शेषे यजुः शब्दः । (2-1-34)

—Jaimini, *Purva Mimansa.*

(2) ऋक् पादबद्धो गीतस्तु साम गद्यं यजुर मन्त्रः ।
चतुर्ष्वपि हि वेदेषु त्रिधैव . विनियुज्यते ॥

Shad Guru Sisya, Sarvanu Kramani Vritti (भूमिका)

On account of this tripartite division, the Veda is known as Trayi + or the Great Triad. The Amara Kosa calls it Trayi, || the Gita calls it Trayi § and the Budhists gave to it the name of Tevijja. ‡

Whatever may this be due to, in the early days of every literature, poetry outgrows prose. One of the reasons may be that it is easier to recollect poetry and to transmit it to the succeeding generation. This was not a small consideration in those days when the art of writing, not to say of printing, was yet to be known. Be the reason what it may, the Yajus or the prose portion of the Veda, is incomparably small. The whole of the independent portion of the Yajus Veda would not exceed even one hundred sentences. Similarly the domain of poetry and that of song overlap each other, for poetry put to tune, is song. Thns these two varieties of composition coalesce. If one would count those verses of the Sama Veda, which for some reason or other do not find a place in the body of the Rig Veda, their number would not exceed 75 stanzas. + The Rig Veda alone is an independent composition; the other two books were compiled for liturgical purposes.

"The Rig Veda is original and historical, the other two Saman and Yajus, are merely liturgical compilation." ×

+ *Satapatha Brahmana*, 4-6-7-1.

|| स्त्रियां ऋक् सामयजुषी इति वेदास् त्रयस् त्रयी।

§ *Gita*, 9-20, 9-21.

‡ *Tevijja Sutta*, in Book 1 (Diggha Nikaya) of the Sutta-Pitaka.

+ Macdonell-*History of Sanskrit Literature*, p. 171.

× Griffith,-*Hymns of the Atharva Veda*, Preface, p. 2.

Thus though consisting of three books,* viz: Yajus, Rig and Saman, it is to the Rig Veda or the Book of Poetry, that the name "Veda" primarily applies. It is the Veda *par excellence.*

The Rig Veda consists of 1017 hymns. These hymns are of different length. Some of the hymns consist of 3 or 4 stanzas only. While others go up to the length of 40 or 50 stanzas. The volume of the Rig Veda is pretty large.........being equal to the surviving poems of Homer.

To the students of comparative philology, Religion aud Sociology, the importance of the Veda is unique. It is the oldest book of the human race, the earliest account of its first thoughts.

"For Indian history, religion, philosophy and civilisation, the Rig Veda is a book of origins. As prophetic of the lines of future development, it may also be called a collection of 'first fruits.' †

"It forms a connecting link between India and the West. For while on the one hand it fulfils itself in the later history and literature of India, on the other hand its roots run deep into the Indo-Iranian and even Indo-Europeon period." +

The theme of the Veda is religious, but it sometimes speaks of secular matters as well. Thus it sometimes tells of (1) historical facts such as the battles of Abhya-varti and Kavi (Emperor of Iran) with Divodasa and Sudasa (Emperors of India) (Rg. 7-8-31, 6-27-1, 6-27-5, 7-18-8). (2) of economic

* Macdonell, *History of Sanskrit Literature*, p. 1.

† Griswold, *Religion of the Rig Veda*, p. 57.

+ Griswold, *Religion of the Rig Veda* p. 75.

matters such as the different vocations followed by the members of the same family (Rg. 9-112).(3) of social functions such as wedding (10-85) funeral rites (10-14) and gambling (10-34) (4) of sociological problems such as the caste-system (10-90) or the institution of marriage (10-10) (5) Natural objects, e. g. serpents (1-191) or frogs (7-103) and (6) Natural phenomena such as storm (10-168) and showers (5-83) or (7) astronomical facts in allegory (10-86) such as autumnal equinox and (8) pure romances as the courtship between Puru-Ravas and his Afgan consort Urvasi (10-73). To lose sight of this fact... ....the fact that the Veda deals with some "non-religious" matters as well...is to lose the key to the study of the Veda.

It may not be out of place to mention here that the main charge against the rationality of the Veda is its fetichism and polytheism. These are taken to be such patent facts, that our school-boys are made to learn in their history that the Vedic Aryan bowed down to Sun, Moon, Fire, Water, Wind, and all other mighty objects of Nature, whose power inspired in them such an awe, that it never occurred to them that these were mere inanimate objects, much his inferior. These historians however seem to have such an awe of the Veda, that they fail to see, that the Vedic Rishi sings hymns not only to Fire and Wind, which are 'mighty' objects, but also to the pestle and the mortar (1-28) or the plough (4-53) which are not objects of Nature mighty or tiny (whose origin cannot be

traced) but merely implements devised by themselves. An atheist is said to have mocked at Religion by saying that "if there were no God, man would have invented one." Vedic Rishis are supposed to have gone further than that. Though Sun and Moon and Stars were there to receive his homage he is supposed to have gone on adding to the list of gods, the Pestle and the Mortar and the plough. The rationalist had replied to the atheist that "a God made by man, is no God at all", and if the Vedic Rishi is credited with a modicum of intelligence, ever so small, it is difficult to think that he could not find out that "what he himself had made, could not have been his own maker." It is more likely that he took these objects as so many pegs to hang his theological ideas on, in order to create an atmosphere of religious consciousness; in other words, he looked upon them as symbols of God, rather than as God Himself. This makes a world of difference; makes him an ideolater and not an idolater. That the Vedic-Rishi did not worship the Sun and the Moon, would appear from the fact that he directed his attention to the Being who is supreme over the Sun and the Moon, and had placed them in their settled course [Rg. 2-12-7; 10-121-1; Bhargava Veda (Yasna) 44-3] That however is another tale. It is mentioned here only to show that many a belief are, by friends and foes, attributed to the Vedic Rishi for which he does not seem to be really responsible. Fetichism of the Veda is one of such unwarranted assumptions. Another

assumption that is very commonly made, is that the Veda does not contain any secular matter. There are people who think that Orthodoxy consists in finding lofty thought in one and every sentence of the Veda. They twist and distort the words of the text, and when these methods fail, they try to deceive others by suggesting that there is an esoteric meaning which is hidden to the ordinary mortals, and which it is the good fortune of only a chosen few to decipher. They feel impelled to do so, because they proceed on the wrong assumption that the Veda cannot contain anything that is common-place or trite, and that if it did, it would be unworthy of the honour that it receives.

There are others again who think that having been composed in such a hoary past, when mankind was still in its infancy, the Veda cannot contain any idea that is noble or sublime, and that it cannot be anything other than mere poetic outbursts of puerile fancy. The significance of the spiritual portions of the Veda is lost upon these wise–acres, ...they deceive themselves.

It is a folly to think, that so large a volume of literature, as the Veda is, consists of spiritual matters alone. The number of spiritual truths must be smaller than that. It is equally a folly to think, that such a large volume of literature would not contain any spiritual matters at all. That would be hardly consistent with human nature, of which the spiritual element also is a fundamental factor. The more so if we remember that it is to the Veda,

that all the Upanisads and the Gita, trace their origin.

As a matter of fact, the Veda is predominantly religious. That is to say, the seers of the Veda, recognize a Higher Being who is the source of all that is best in man, and to whom they turn for uplift and redemption. The majority of the hymns in the Veda, are prayers to God, * and are intended to be used as litanies in Divine Service.

The Vedic people were accustomed to offer worship, both with the help of an image, and also without the help of any. They conceived God to be corporal as well as incorporal and therefore called Him both Deva and Asura. What is now-a-days known as Idolatry and Iconoclasm, are exactly the significance of the Deva and the Asura cults. The adjective Asura is derived from the noun Asu (life-breath) and thus means breath-like or formless as the breath i. e. incorporal. The word "Deva" is derived from the root "Div" × (to represent) and therefore means representative or symbolical i. e. corporal.

[It may be noted in this connection that the word Asura should not be considered as a secondary word, derived from the Primary Sura, by adding the negative prefix A (अ) in order to express the antithesis of Sura. The word Sura does not occur in the Veda while the Asura is very frequent. Sura was brought into

---

* Ghate—*Lectures on Rig Veda*, p. 123.

× देवो दानाद् वा द्योतनाद् वा द्युस्थानो वा भवति । *Nirukta, 7–15.*

use much later than the Asura. Sura is for the first time met with in the Upanishads. ‡ It seems to have been formed from the word Asura, (in order to express its opposite idea) by dropping the *supposed* negative 'A'. The derivation of Asura from Sura is incorrect, and leads to a confusion. It is proper to bear in mind that Asura is derived from the word Asu, and not from Sura].

The Indians were more imaginative and the Iranians more practical. Symbolical representation of God came easy to the imaginative Indians, but it was repugnant to the practical Iranian. Thus Image worship or Deva cult found favour in India, while an-iconic worship or Asura cult became current in Iran. The Veda, which is the joint heritage of the Indians and the Iranians alike, upholds both the points of view. Deva and Asura are both honorable terms in the Veda, as they could not fail to be, since the Veda goes up to the roct of Indo-Iranian Life.

"Brunnhofer, the Ishamael among Sanskritists lays hold of the fact, that the roots of the Rig Veda run deep into the Indo-Iranian period. It is for him as much an Indo-Iranian as an Indian book" +

If the Veda is examined, it will be found that image worship was not unknown to the Veda. At the same time the Veda states in unmistakable terms, that the supreme Being has got no material form. The existence of these two cults need not be inferred from the two words Deva and Asura alone.

‡ Macdonell—*History of Sanskrit Literature*, p. 113.

+ Griswold—*The Religion of the Rig Veda*, p. 78.

In the seventh book of the Rigveda, the Rishi requests Vishnu not to hide His body.

किमित्ते विष्यो परिचक्ष्यं भूत्
प्र यद् ववक्षे शिपिविष्टो अस्मि ।
मा वपो अस्मद् अपगुह एतद्
यद् अन्यरुप: समिथे वभूथ ॥ Rg. 7-100-6.

"What fault do you find in us, Oh Vishnu, that you want to conceal yourself? Do not hide your "body" from us, though in the congregation you may do otherwise"

In the tenth book we find a definite reference to Image-worship, the very word "Pratima" being used.

कासीत् प्रमा प्रतिमा किं निदानम्
आज्यम् कीम् आसीत् परिधि: क: आतीत् ।
छन्द: कीम् आसीत् प्रउर्ग किम् उकथम्
यद् देवा देवम् अयजन्त विश्वे ॥ —*Rigveda*, 10-130-3.

"What was the symbol, what the **image**, and what the model, what was the Oblation and what the shrine, what were the Chant, the litany and the hymn, when the Deva followers worshipped the Deva?"

But the Vedic Rishi did never forget the fact that the Omnipresent could not have any form. The idea of God being formless appeared to him to be an axiomatic truth. He thus felt himself called upon to solve the problem as to how the formless One could give birth to the Universe, with the multiplicity of its forms and figures.

को ददर्श प्रथमं जायमानम्
अस्थन्वन्तम् यद् अनस्था विभर्ति ।
—*Rig Veda*, 1-164-4.

"Who saw the first-born one, the Being who has no bone himself, and yet upholds this bony structure ?"

We thus see that both the view-points......... Iconolatry and Iconoclasm............ were known to the Vedic Rishi. They were called *Deva-Yasna* and *Mazda-Yasna* in Iran and Deva-Yasna and *Pitri Yana* in India.

The formless Deity however did not find favour with Indian sage, who prays to be saved from the Asura cult.

ये रुपाणि प्रतिमुञ्चमानाः
असुराः सन्तः स्वधया चरन्ति ।
परा पुरो नि पुरो ये भरन्ति
अग्निष् टाँन्त् लोकात् प्रणुदति अस्मात् ॥— *Yajus*, 2-30.

"He has cast off all forms and become an Asura. He moves about in His own glory, and is about to occupy all the regions, behind, before, and on the sides. May Agni keep such one off from our land."

By the time of the Atharva Veda, the feeling had become bitter.

ये दस्यवः पितृषु प्रविष्टाः
ज्ञातिमुखा अहुतादश् चरन्ति ।
परा पुरो नि पुरो ये भरन्ति
अग्निष टान् अस्मात् प्रधमाति यज्ञात् ॥
—(Atharva) *Angirasa Veda*, 18-2-28.

"They are thieves ....those who are addicted to the Pitri cult. They look like our kinsmen, but do not observe the sacraments that we do. They are about to enter all regions.........behind, before and to the side. May Agni blow them off from this place of Sacrifice"

This is so far as the Angirasa section of the Atharva Veda is concerned. In the Bhargava section

as well, the Iranian is called upon to repudiate the worship of the Deva, *Yasna*, (12–4) and a regret is expressed, that when one gives up the Mazda-Yasna, he comes to be regarded as the favourite of the Deva (*Yasna*, 32–4).

The Veda however lent support to both the cults, and the following chant proceeds to adore the Invisible Deity.

प्रतत् ते अद्य शिपिविष्ट नाम।
अर्यः शंसामि वयुनानि विद्वान् ॥
—*Rig Veda*, 7-100-5.

"I know all the paths Oh the Invisible One, and I offer my worship to You."

The Rig veda is very clear that the Highest Being has no form.

स जायत प्रथमः पस्त्यासु
महो बुध्ने रजसो अस्य योनौ।
अपाद् अशीर्षा गुहमानो अन्त
आयोयुवान वृषभस्य नीडे ॥—*Rig Veda*, 4-11-1.

"He came into being.... ....the First of all Entities......at the source of creation, and at the origin of cosmos. Footless and headless, and both His ends concealing, and drawing Himself to-gether in the House of Strength."

This Rik might find a place in the prayer-book of the Mazda Yasnists.

Thus in the Veda, the two cults are contrasted, but not pitted against each other. In the Mahabharata, too, both the ways are held to be permissible, though preference is given to the Deva-Yana path.×

× *Vana Parva*, 2-75.

It is to be noted that in naming the Indian cult, both the sister communities bring into use the word "Deva" but add 'Yana' in one case and 'Yasna' in the other.

We know from the Avesta that prior to the Reform introduced by Zarathushtra, the Devas used to move about in 'human forms' ÷ and further from the Rig Veda, that the Deva Yasnists preferred to worship the 'God with eyes and ears.' + We may thus be pretty sure that Deva-Yasna and Deva Yana represented what is now known as the cult of Image worship. The other cult, or Iconoclasm, was known in Iran, as Mazda-Yasna, since Mazda, the only God had no form. In India, it was called Pitri-Yana, since Asura Varuna (which is the Rig Vedic equivalent of Ahura Mazda) has frequently been called the Pitar (the Protector) § as against the Deva (the Vivid). || Where Pitar is called the enemy of the Deva.

Lest it be supposed that the identity between Varuna and Mazda has been too easily assumed, it is well worth remembering the following facts.

(1) The characteristic adjective of Varuna, as that of Mazda, is the epithet "Asura." In the

---

÷ *Homa Yast*, 14-15.

+ *Rig Veda*, 10-48-1.

§ (i) **पिता** यज्ञानाम् **असुरो** विपश्चिताम्, *Rig*. 3-3-4.

(ii) अपो निषिञ्चन् **असुरा पिता** नः, *Rig*. 5-83-6.

(iii) शंसामि **पित्रे असुराय** शेवम्, *Rig*. 10-124-3.

|| पितरो देवशत्रव, *Rig*. 6-59-1.

Avesta, Mazda is invariably qualified by the adjective "Ahura", in the Veda, though the adjective "Asura" is sometimes applied to other deities, Varuna is considered to have the first claim on it. e. g.

अहं राजा वरुण मह्यम
तानि असुर्याणि प्रथमा धारयन्ते ।—*Rig.* 4-42-2.

"I am King Varuna, and Asura-hood (divinity) primarily belongs to me."

(2) Mazda is the co-parcener of Mithra in the Avesta, * as much as Varuna is of Mitra in the Veda. Thus मित्रा वरुणा of the Veda, would seem to be no other than the मजदा-मिथ्रो of the Avesta.

In the case of the Veda, there may not be anything very unusual about such Dual Divinity, for we find other pairs also such as Indra-Agni or Indra-Varuna. But in the case of the Avesta, not only is there no other pair to be met with, but the very idea of co-parcenership is repugnant to the stern monotheism of Mazda Yasna. After the death of the Reformer, (Atharvan Zarathushtra) polytheistic tendencies showed signs of revival in Iran † and the name Mithra was re-introduced. The word Mithra alone is calculated to wake up memories of the old days; and when one finds in it, the readiness for alliance with another name, one is inclined to ask whether it is not the same old affinity of Mitra for the old associate Varuna ‡

* Widgery—*Comparative Study of Religions*, p. 120.

† Moulton—*Early Religious Poetry of Persia*, p. 55.

‡ Bloomfield—*The Religion of the Veda*, p 121.

(3) Like Mazda, Varuna is above all, the upholder of the Moral Order, which was called Rita in India, and Asá in Iran. These are merely the two forms of the same word (cf. अमृत=अमेष, मर्त्य=मष्य, पेरेतु=पेषू).

In fact, not only the single word, but the whole phrase ऋतस्य खा (spring of Rectitude) of the Rig Veda (2–28–5) may be identified with अषहे खाओ of the Bhargava Veda or Yasna (10–4).

(4) In an Inscription of the 14th Century B. S., discovered by Winckler at *Boghaz-Koi*, (the old capital of Asia Minor) the names of four Vedic Gods viz; Indra, Nasatya, Mitra and Varuna, are recited. Monotheistic Iran turns the first one into a demon, and the second and the third into angels. From the knowledge of these three deities, it is safe to presume, that the fourth name occuring in the same inscription, was also known to Iran. But He is not converted either into an angel or into a demon. That could not be; for Varuna is no other than the Supreme God–Mazda–Himself. ¶

(5) As a matter of fact, in the list of the one hundred holy names of Ahura Mazda, the term Varuna occurs......it is the 44th name. +

On the other hand, the adjective 'Pitar' which is reminiscent of the Pitri–Yana cult (as contrasted

¶ Griswold—*The Religion of the Rig Veda*, p. 21.

+ Anklesaria—यजस्ने बा नीरंग, p. 25.

with the Deva-Yana), and thus refers particularly to Varuna, the Asura, is applied to the name Mazda in the Rig Veda.

सुयुग् वहन्ति प्रति वाम् ऋतेन ।
उर्द्धा भवन्ति पितर् एव मेधाः ॥—*Rig Veda*, 3-95-2.

"Through Rectitude, they approach you both; they go up as high as Father Mazda Himself."

That the term 'Medhas' is the exact equivalent of 'Mazda' cannot be doubted by those who know that the नेदिष्ठ (=nearest) of Sanskrit, has become नज़्दिस्त (*Yasna*, 50-3; 33-4) in the Zend, and नेदीयस् (=nearer) of Sanskrit, is none other than Nazd of the modern Persian. Burnouf's identification of Mazda and Medhas has not been succcssfully contested (vide Haug——*Essays on the Sacred Literature of the Parsis*, p. 100), and the application of the adjective 'Pitar' to 'Medhas' here, is calculated to show that 'Medhas' is not an abstract noun like "Wisdom", but a proper name like "The wise one." (वेधस्).

The reduplicated identification of Mazda and Varuna .....'Varuna' being a name of Mazda in the Avesta, and 'Mazda' (like Varuna) being called 'the Pitar' in the Veda.. ....is calculated to remove the last shred of doubt about their identity. It is unfortunate that the matter did not receive the pointed attention of any great Avesta scholar. But that does not reduce its great importance.

Both Mazda and Varuna have been called the supreme Asura, who rules over devas and 'mortals.'

त्वम् विश्वेषां वरुणासि राजा
ये च देवा असुर ये च मर्त्याः ।—*Rig Veda*, 2-27-10.

मजदाओ सखारे मइरिस्तो
याजी वावेरेजोइ पइरिचिथीत्
दएवाइश् चा मष्याइश् चा—*Bhargava Veda,*
(Yasna) 29-4.

There can therefore be no doubt that Mazda and Varuna are one and the same. The identification gathers strength from the fact, that Bhrigu, the iconoclastic priest of the Asura, (who laid his foot on the body of Vishnu × has been said to be the Prophet of Varuna. The Satapatha Brahmana (11-4-5) calls him the son of Varuna, and the Taithiriya Upanishad also repeats the same. In the Mahabharata it is said that all the Bhargavas were worshippers of Varuna

भार्गवाः वारुणाः सर्वे येषां वंशो महान् अपि ।
—*Anusasana Parva,* 85-129.

The reason for Atharvan Zarathushtra's calling the Deity by another name, is not difficult to guess. Varuna, though said to be no other than the great Asura, who rules over all Devas (Rig Veda, 2-27-10. Angirasa Veda, 1-10-1) and is thus distinct from the Devas, was yet sometimes called a Deva as well (Rig. 1-25-1). Atharvan Zarathushtra preferred to coin a new name, rather than retain the old one which was reminiscent of the Deva-Yasna cult. Yet in selecting the new name he did not lose sight of the connotation of the old application. Varuna is derived from the root वृ (=to select, to judge) and means the Discriminator. Mazda=All-Wise (from मस्=all, and ध्यै=to think) means very much the same thing.

× *Padmapurana*—Uttara Khanda, 255-48.

And the identification is rendered easy by the retention of the characteristic adjective "Asura." But nowhere is the identity between Varuna and Mazda brought into greater relief, than in the common antagonism of Indra, to both of them. Indra is the chief of the Devas............the central figure in the Deva-Yasna cult He is the enemy of the Ahura-Yasna......inimical to the Great Ahura (whether called Mazda, or whether called Varuna). Mazda-Yasna called him a demon.* The Pitri-Yana does not go so far. It is however well aware, that none but Indra tempts away men from the path of the Fathers-

इन्द्रम् वृणानः पितरम् जहामि.

—*Rig.* 10-124-4.

'I disown Pitar, and turn to Indra.'

Thus the existence of the conflict between the two cults need not be gathered from the Avesta. It is patent in the Veda even.

The Mazda-Yasna of the Upastha is only a development of the Pitri-Yana of the Veda. The two paths have been contrasted in the Rig Veda.

द्वे स्रुती अशृणवम् पितॄणाम् ।
अहम् देवानाम् उत मानुषाणाम् ॥

—*Rig Veda*, 10-97-15.

"I have heard of the two paths that are laid down for men... ....the Path of the Devas and the Path of the Pitris"

But the contrast did not give rise to antagonism. Thus we find the beautiful hymn composed by Rishi Viswamitra, (Rig veda, 3-55), which in an

---

*Macdonell—*Vedic Mythology*, p. 66.

unmistakable way, tries to synthesise the two cults.

This hymn is a bold challenge to those who pretend to see nothing but polytheism in the Veda, and it solemnly declares:

समिधे अग्नाव् ऋतम् इत् वदेम् ।
महत् देवानाम् असुरत्वम् एकम् ॥

—*Rig Veda*, 3-55-1.

"Before this burning Fire, I shall speak nothing but truth......
.........there is only one divinity in all the Gods"

The last line is the burden of the entire song, and forms the refrain of its 22 stanzas. It is not only a refutation of polytheism, but also an assertion of the unity of the Deva and the Asura cults.

महत् देवानाम् असुरत्वम् एकम् ।

'In all the Gods, there is only one divinity.''

It is to be noted, that for denoting 'Divinity' the term that is used here, is not देवत्व but it is असुरत्व.

This is calculated to show that 'Deva' and 'Asura' were equally honourable terms, and there is no necessary antagonism between the two. ÷ There was no antagonism between them originally, and there need not be any even now.

The original amity however did not last long. The Deva-worshippers and the Asura-worshippers... ....the idolaters and the non-idolaters.........fell out and began to quarrel with each other, just as we find the case to be between the Sanatanists and the Arya-Smajists at the present day. The

÷ Vasistha and Agastya were the great advocates of the unity of the Deva and the Asura cult... .. ..of the Indra and the Varuna cult They are therefore called मैत्रावरुणि i. e., worshippers of both Varuna and his copartner (मित्र) Indra.

Deva-worshippers denounced the Ahura-cult and the Asura-worshippers denounced the Deva-cult. The difference between these two communities, who had once been one people, became more and more pronounced and it was perpetuated by supposing that though sons of the same father, they were born of two different mothers, Aditi and Diti. + The growth of this mythology is very transparent. Aditi means "the unlimited", "the Infinite", and symbolises the predilection of the Indian thoughts for the Impersonal God or the Brahma, which is all inclusive. The word "Diti" means "differentiated" and signifies the preference of the Iranians for the personal God or Mazda, who is the source of goodness alone (Spenta Manyu).

The agitation against the Deva-cult was led by the Bhrigus, and Bhrigu is known as the priest of the Ahura-worshippers. We find it stated in the Padmapurana that he laid his foot on the breast of Vishnu.

तम् दृष्ट्वा मुनिशार्दूलः भृगुः कोप-समन्वितः ।
सव्यं पादं विनिक्षेप विष्णोर् वक्षसि शोभने ॥

The Deva cult was supported by the Angirasa and Brihaspati, the chief of the Angirasa was highly offended to find the practice of an-iconic worship introduced.

अदृश्येन हृतो भागो देवेन हरिमेघसा ।
बृहस्पतिस् ततो क्रुद्धो स्रुचम् उद्यम्य वेगितः ॥

—*Santi Parva*, 335-14.

+ *Angirasa*, 7-7-1.

It was however left for two Great Prophets......
.....two greatest names in the history of mankind
.. ..to give a difinite shape to these divergent movements. Ratu Zarathushtra was born amongst Iranians and he definitely discarded Image worship. Varuna had been sometimes called a Deva as well. Thus there may be a doubt if he is altogether incorporal. Dharmaraja Zarathustra therefore definitely rejected the name 'Varuna' and introduced the name 'Mazda' in order that there might not be the least suspicion of any taint of idolatry in his cult. It is admitted on all hands that Varuna is the precursor of Mazda.* The Gatha † itself, which is the Gospel of Tirthankara Zarathushtra, lends support to such a view. Of the 101 names of Ahura Mazda, Varuna is the 44th name. §

Thus in Iran the term Varuna was replaced by Mazda. In India as well, the name Indra gave place to Vishnu. Vishnu is therefore known as Upendra the younger brother of Indra.

Both Indra and Varuna were primary ‡ names
.. ..names that were current before the Indo-Iranian separation. There might be some doubt about the nature of these two. But Vishnu in decidedly incarnate and Mazda is decidedly disincarnate.

(i) Bloomfield—*The Religion of the Veda*, p. 121.

(ii) Griswold—*The Religion of the Rig Veda*, p. 23.

† *Yasna*, 12-3.

§ *The Iran League Quarterly*, April, 1933-p. 178.

‡ Griswold—*The Religion of the Rig Veda*, p. 181.

Zarathushtra and Ramachandra were the mightiest of men and they were hailed as incarnations of God.................the one being known as Bhrigu-Rama and the other as Raghu Rama.

According to Puranic Mythology [and we must remember that the Puranas are old enough to be mentioned in the Angirasa Veda (11-7-24)] they are the fifth and the sixth avatars of Vishnu.

मत्स्य-कुर्म्म-वराहश्चा नृसिहः वामनस्तथा ।
भार्गवः राघवः कृष्णः वुद्धः कल्किर इति दश ॥

—*Mahabharat*, 12-348-2.

If we remember that the first five Avatars belonged to the sub-human species viz: a fish, a tortoise, a boar, a guerilla and a dwarf........ ...we would realise that this was the Puranic method of expressing the truth, that Zarathushtra (Zamad Agni) + and Ramachandra are the earliest prophets of humanity.

Mighty as these Prophets were, the message that they brought from God.........from Varuna Mazda and from Indra Vishnu......could not but stir the Aryans to the depths of their being, and the gospels began to be venerated as much as the Veda itself. They were collated and collected as the Fourth Veda........ the Atharya Veda or the supplemental Veda. [Lexicographer Hemachandra describes Atharva Veda as an extract (उधृति) from the Trayi Vidya (Bloomfield A. V. S. B. p. 28)]

+ One who out-shines the fire. जरत्=one who consumes उष्ट्र=glow. जमत् one who swallows अग्नि=fire.

The Atharva Veda is thus broadly divided into two sections...the Bhargava section and the Angirasa section, the section that upholds the Asura cult, and the section that upholds the Deva cult.

Thus we find for the Atharva Veda the double-barrelled name of the Bhrigu-Angirasi Sanhita. The Gopath Brahmana says:

एतद् वै भूयिष्ठम् ब्रह्म यद् भृग्व्-अङ्गिरसः (1-3-4) and एष ह वै बिद्वान् सर्वविद् ब्रह्म, यद् भृग्व्-अङ्गिरोविद् (1-2-18).

The Atharva Parishishta enjoins:

भृग्व्-अङ्गिरविदम् गुरुम् वृणीयाद् (3-1) and भृग्व्-अङ्गिरो विदम् कुर्यात् पुरोहितम् (3-3).

"The term Bhrigu-Angirasa is the favourite designation of the Veda in the Atharvan ritual texts. It makes a show in fact of crowding out the other designations. Thus the Kausitaki does not directly mention the Atharvan compositions by any other name. The term also occurs in the Vaitana Sutra and the Anukramani." *

It is to be noted that:

"Unlike Rik, Saman and Yajus, the Veda respectively of hymns, song and formulas......the names of the Atharva Veda do not reflect the nature of the contents, or the manner of the employment of the hymns." ‡

"Unlike the three Vedas, the Atharva Veda derives the name by which it is generally known, not from the nature of its contents, but from a personage." §

It is called the Atharva Veda or the Veda that was brought into existence by the Atharvan. The Atharvàn however is not one individual, but

---

* Bloomfield—*Hymns of the Atharva Veda*, Introduction, p. 26.

‡ Bloomfield—*Atharva Veda and Gopatha Brahmana*, p. 1.

§ Griffith—*The Hymns of the Atharva Veda*, preface p. 1.

a twin, consisting of the doublets, Bhrigu and Angirasa.

Sayana mentions the tradition as to how the Highest Being made himself into two, in order to compose the two portions of the Atharva Veda. The Bhargava and Angirasa sections:—

ता आपः द्विरुपा अभवन् । तश्चैकतः भृगुर नाम महर्षिर अभवत् ।
अवशिष्टाभ्यः अद्भ्यः अङ्गिरा नाम महर्षिर् अभवत् । ×

The Gopatha Brahmana also (1·1·1–15) relates the same story stating that the two waters were the saline water of the ocean, and the common sweet water, and that from the sweet water came up Bhrigu and from the saline water came up Angirasa. † These are attempts to explain the double nature of the Atharva... .....similarity in Origin between Bhrigu Angirasa (in their being the first twin national prophets) and yet the difference in their gospels. Of them two, Bhrigu is the earlier Prophet, as the Angirasa Nigama says "प्रतीचीनो अङ्गिरसो अध्यक्षः नः पुरोहितः ÷ Our chief apostle Angirasa is the more modern. The posterior position of 'the word अङ्गिरस in the compound "भृग्व-अङ्गिरसी" is also perhaps an indication of the subsquent age of Angirasa. This would be consistent with the tradition that the birth of Zamadagni marks the advent of the Treta Yuga and the birth of Ramachandra, the

---

× Sayana—*Introduction to the Commentary on the Atharva Veda.*

† Bloodfield—*Atharaa Veda and Gopatha Brahmana*, p. 107.

÷ *Angirasa Veda*, 10-1-6.

close of it. ¶

The Bhargava Veda was collated by the Bhrigus, and the Angirasa Veda by the Angirasas. The sage who took up the composition of the Angirasa Veda is Bharddwaja || and the savant who took up the edition of the Bhargava Veda is Yamaspa. * The Prisni is the best portion of the Angirasa Veda and contains its highest truths, and the Gatha is the best portion of the Bhargava Veda and contains its noblest message. The Prisni and the Gatha are the cream of the Atharva Veda.

The Gatha is the composition of Ratus Zarathushtra himself § and the rest of the Bhargava Upastha is inspired with his message. The Prisni is the composition of Vena Ramachandra + and the rest of the Angirasa Nigama is inspired with his message.

Some people have raised a controversy that since the Gatha contains such expressions as "to Him *Zarathushtra* replied" (Gatha 6-8), as distinct from "to him *I* replied," the book must have been composed by some body other than Zarathushtra himself. They overlook the fact, that this mode of reference to one's own self in the third person, is very common in Persia, and gives an additional favour to her ghazals. Thus Hafiz writes:

गुफत् हाफिज आस्नाइयान दर् मकाम्-ए हैरत् आन्द्.

'Hafiz said that lovers live in a world of wonders.'

¶ Pargiter—*Ancient Indian Historical Traditions*, p. 177.

|| भरद्वाजो मह्यन् उकथानि शंसति—*Angirasa Veda*, 2-12-2.

* *Dinkart*, 4-21, 5-4; 7-5, Jackson—*Zoroaster the Prophet of Ancient Iran*, p 117.

§ *Bhargava Veda* (Yásna), 57-8.

+ *Angirasa Veda*, 2-1-1.

हाफिज रसिद मोसुम्-ए गुल मारिफत् मा गोयि.

'Hafiz the season of flowers has come. Do not now speak sense'.

The examples are numerous and would be found in any Ghazal. There is no use in swelling the number of the quotation. The method however is not peculiar to Persia. We have in the Bengali Mahabharata, the oft quoted passage महाभारतेर कथा अमृत समान काशीराम दास कहे शोने पुण्यवान्। 'The story of the Mahabharat is sweet as the nectar. Kasiram relates it, and pious men hear.' No one would argue from this, that this Bengali translation was composed by some one other than Kasiram Das.

Similarly it is possible to join an issue that Ramchandra did not compose the Prisni. To meet an objection like this is no doubt rather difficult. That is because firstly (1) unlike that of the Rig Veda, the record about the authorship of the individual hymns of the Atharva Veda, has been lost. "Genuine tradition as to the authorship of the hymns there is none. The hymns themselves are silent. The reports of the Sarvanukramanika of the Atharva Veda are in this respect absolutely fatuous."*

(2) Secondly in the present redactions of the book, the individuality of the original hymns have often been disturbed ....one original hymn being sometimes divided into two, and two or more briefer hymns being sometimes blended into one. "Bloomfield discusses the matter in the introduction to his edition of the Kausika. He there points out instances in which briefer indepen-

* Bloomfield—*Atharva Veda and Gopatha Brahmana*, p. 1.

dent hymns have been fused into one longer composite hymn, by the redactors of the Sanhita, and shows that the Sutras recognize the composite character of the whole by prescribing the employment of the component parts separately. Thus 4–38 is made up of two independent parts, a gambling charm (verses 1–4) and a cattle charm (verses 5–7) and Kausitaki prescribes use accordingly. Similar is the case with 7-74 and 7–76." +

"In Sayana's commentary the briefer hymns are combined into larger hymns in accordance with the traditional recitation." +

"On the other hand the famous Dirga tamas hymn of the Rig Veda (1–164) has been divided by the Atharva text-makes into two (1x–9 and 1x–10), and doubtless for no other reason than to bring it into an approximate uniformity, in respect of length, with the hymns of books VIII–IX" ×

"It is therefore sometimes difficult to ascertain the form of the original hymns, not to speak of tracing out the other. (3) Thirdly the two redactions of the Atharva Veda that are now extant.........the common Saunaka recension and the Kasmirian Paippaloda recension...do not agree in the number of the hymns, or the order of the Riks within the hymn. Not to speak of hymns and verses, they do not agree in the number of the chapters even. Thus the Saunaka chapter xxiii is wanting in the Paippaloda recension. * Chapter xv (the Vratya

---

+ Whitney—*Atharva Veda Samhita*, Introduction p. 75.

+ Bloomfield—*Athaiva Veda and Gopatha Brahmana*, p. 35.

× Whitney—*Atharva Veda Sanhita*—Introduction, p. 131.

* Whitney—*Atharva Veda Sanhita*—Introduction, 141.

Book) is also wanting in the Paippaloda version." §

"Books 1–7 of the Saunakiya appear for the most part in the Paippaloda 8–14. Of 15, there is only the beginning. The funeral hymns (chapter 18) are wanting entirely. Of the two supplementary books (XIX and XX), the latter is wanting in the Paippaloda." ‡

Thus for all these reasons taken together, viz., the want of fixity in the chapters, the want of fixity in the hymns, and the want of a genuine tradition about authorship of the verses, one is ill–equipped to refute the opponent who challenges the individuality of a particular hymn, or any statement about its authorship. For establishing the integrity of a particular hymn let us therefore adopt the broad principle laid down by Whitney.

"However diverse in subject matter two successive Suktas may be, we rightly expect **unity of subject** within the limits of what is truly one and the same Sukta. It is this inherent unity of the subject which justifies the use of the term." ‖

Similarly in the matter of the authorship, let us look up the statement of the Angirasa Veda itself (4–1–1) that it was Vena who obtained the first revelation.

ब्रह्म जज्ञानं प्रथमं पुरस्ताद् । विसीमतः सुरुचो वेन आव ॥

—*Angirasa Veda*, 4–1–1.

Now comes the important question as to who this Vena is. From the Rig Veda we learn, that Vena was born in the Solar race, and that he was

---

§ Bloomfield—*Atharva Veda and Gopatha Brahmana*, p. 94.

‡ Bloomfield—*Atharva Veda and Gopatha Brahmana*, p. 15.

‖ Whitney—*Atharva Veda Sanhita*—Introduction p. 131.

known all over the world, for his unflinching devotion to duty. § (Ramayana seems to have used the term सत्यसन्ध to denote what the Rig Veda understands by व्रतपा.) This inclines us to identify Vena with Ramchandra. This inference about his being the author of the Supplementary Veda, is nothing but consistent with the high dignity of the Ramchandra as the premier Prophet of Hinduism. But the Rig Veda does not leave the matter there. It expressly states that "Vena" and "Rama" are one and the same person.

प्र तद् दुःशीमे पृथवाने वेने ।
प्र रामे वोचम् असुरे मघवत्सु ॥

—*Rig Veda*, 10-93-14.

"About the Assembly of the Magians, and about the Ahura, I would now speak to Rama......to Vena, the indomitable and the redoubtable."

There thus appears to be little reason for not accepting the attribution of the Prisni to Ramchandra.

We would therefore do well to leave behind all controversy and put our faith in the statement of the Atharva Veda itself that Zarathushtra is the author of the Gatha, and that Ramchandra is the author of the Prisni.

For the Bhargava Veda clearly states:

यो पैराओ गाथाओ प्रस्रावयत्, याओ पञ्च स्पितामहे अषावनो जरथुश्त्रहे ।

Yasna, 57-8.

---

§ यज्ञैर् अथर्वा प्रथमः पथस् तते ।
ततो सूर्यो व्रतपा वेन आजनि ॥

-*Rig Veda*, 1-83-5.

"Atharvan (Zarathushtra) first laid down the Path of Duty, and then came Vena of the Solar race, unflinching in Duty."

"He who recited these old Gathas...the five Gathas of Holy Spitama Zarathushtra."

And the Angirasa Veda also as clearly states

वेनस्तत् पश्यद् परमं गुहायत्, यत्र विश्वम् भवत्येकरूयम्।
इदं पृश्निर् अहुदज् जोयमाना, स्वर्विदो अभि अनूषत व्राः॥

—*Angirasa Veda*, 2-1-1.

"Vena saw the highest truth, where all the world becomes one. He milked this vivid Prisni in order that pious men might follow the Law."

Thus in the Gatha and the Prisni we find the gospels of the two greatest leaders of the Aryan community, in its two branches.........the Gospels of पितृयान and देवयान respectively, as these two cults came to be called.

The Atharva Veda is different from the Veda Trayi in origin and character.

"The Atharva Veda is a comparatively late addition to the three ancient Vedas.........Rik, Yajus and Saman." *

"The language of the Atharva Veda is, from a grammatical point of view, decidedly later than that of the Rig Veda, but earlier than that of the Brahmans." +

The existing redactions of the Atharva Veda betray them as later than the Rig Veda redaction, by the character of the variants in those Mantras which they share with the Rig Veda. ×

The two striking features about the metre of the Atharva Veda are (1) the extreme irregularity and (2) predominance of Anustubha stanza. The

---

* Griffith—*The Hymns of the Atharva Veda*—Preface, p. iii.

\+ Macdonell—*History of Sanskrit Literature*, p. 196.

× Bloomfield—*Hymns of the Atharva Veda*—Introduction, p. 31.

stanzas in Gayatri and Tristubh are comparatively rare......the Atharva Veda in this respect presenting a sharp constrast with the Rig Veda. ‡

The Mahabharata also narrates the story as to how the Atharva Veda obtained the status of a Veda, through the grace of Indra.

अथर्वाङ्गिरसो नाम वेदे अस्मिन् वैभविष्यति ।

—*Udyoga Parva*, 18-7.

The original Veda must have been pre-existent in order to induce a desire to emulate its dignity.

The previous existence of the Veda-Trayi is conclusively proved by the Angirasa Veda, definitely citing their names.

(1) यत्रर्षयः प्रथमजा ऋचः साम यजुर् मही ।

—*Angirasa Veda*, 10-7-14.

(2) ऋचः सामानि छन्दांसि पुराणं यजुषा सह ।

—*Angirasa Veda*, 11-7-24.

Thus the Atharva Veda is subsequent to the Veda-Trayi in origin. It is also different from them in the nature of its contents.

"The difference of nomenclature between the three Veda on the one side and the Atharvan on the other, is an important and profound one in the history of Vedic literature. We are led to two main divisions of Vedic literature......the three Vedas with their Soma sacrifices, and the Atharva Veda with the house-ceremonies. †

"The homely practices of the Atharva Veda may have been in charge of the Fire-priests in distinction from Soma priests. §

‡ Whitney—*Atharva Veda*—Introduction, p.1 26.

† Bloomfield—*Atharva Veda and Gopatha Brahmana*, p. 2.

§ Ibid—p. 9.

Thus the province of the Atharva Veda verges on that of the Grihya-sutras, or Rules for the conduct of Domestic ceremonies.

"It may be well to remember that the Atharvanic rites, as well as the ceremonies connected with home life, (गृह्य) centre about the fire, in distinction to the greater Vedic ceremonies (Srauta) which are in the main concerned with the oblations of Soma." ¶

"The Atharva Veda deals with the themes of the house-book proper, and is of course supplemented by these interesting and important treatises." * "The correspondences of the Atharvan and the Grihya stanzas are very extensive and often disguised by corruptions and secondary manipulations of the original text. + "Many of the Mantras of the Grihya sutras are identical with or variants of those contained in the Atharva Veda." ×

"The subject matter of the Grihya sutras is broadly speaking Atharvanic. Many verses quoted in the Grahya sutras are identical with or variants of those contained in the Atharva Sanhita." %

"In the Dasa Kumar Charita, magic rites as well as the marriage ceremony are performed at the court of a King, with Atharvan rites." ∸

"Thus the life of the average Aryan from the cradle to the funeral pyre is depicted by the Atharva Veda with greater freedom and completeness. The variety of practices and beliefs, connected with house and home, field and cattle, love and marriage, trade and village politics, is also far greater in the Atharva Veda than in the house books" ||

¶ Bloomfield—*Atharva Veda and Gopatha Brahmana*, p. 1

* Bloomfield—*Hymns of the Athrva Veda*—Introduction, p 6.

+ Ibid p. 45.

× Ibid p. 24.

% Bloomfied—*Hymns of the Atharva Veda*—Introduction, p 43.

∸ Bloomfield—*Hymns of the Atharva Veda*—Introduction,. p. 68

|| Boomfield—*Athaiva Veda and Gopatha Brahmana* p. 6.

The Atharva Veda speaks of concrete things viz: those things that concern the social life of man.

"The occasional glimpses of light, which it throws upon the daily life, the toils and pleasures, the hopes and fears, the joys and sorrows of the average man, invests it, I think for the European reader, with greater and more human interest than is possessed by the more ancient Veda." ¶

What is known of the ten Sanskaras, or the ten socio-religious rites (death etc.), of the Vedic period, is known from the Atharva Veda alone.

'The Rig, Sama and Yajur Vedas alone were originally recognised as canonical collections. For they only were concerned with the great sacrificial ceremonial. The Atharva Veda (with the exception of the last book, which was obviously added in order to connect it with that ceremonial) is essentially **unconnected** with it. The ceremonial to which its hymns were practically applied, is with a few exceptions, that with which the Grihya sutras aed, being domestic rites, such as those of birth, marriage and death, or the political rites relating to the inauguration of Kings." †

This brings us to another important feature of the Atharva Veda. viz., its nationalism. Ceremonies differ for different nations, and give to each, its own individual colour. Unity in ceremonials is both the cause and effect of National unity. Partly because the Atharva Veda had been composed at a time when the Indian and the Iranian people had become two different nations, and partly because social institutions are its special province, the Atharva Veda can in a sense be said to be more national, than the original Veda. The Atharva Veda bears distinct print of Indian and Iranian minds. It has the seed of their future development.

¶ Griffith—*The Hymns of the Atharva Veda*—Preface, p viii.

† Macdonell—*History of Sanskrit Literature*, p. 185.

The Angirasa Nigama shows peculiarities of the Indian mind and the Bhargava Upastha of the Iranian mind. It is thus difficult to say, whether the dialogue between Yama and Yami (Rig veda 10-10). [as to whether marriage is a sacrament or a mere animal instinct] has an Indian or an Iranian back-ground. * But not so with Atharva veda. The Bhargava Upastha, distinctly denounces Deva worship (Yasna 12) The Angirasa Nigama sticks to it as much zealously (Prisni 9-4).

The Gatha seeks to obliterate the caste distinction (Gatha 12-7). The Prisni upholds the supremacy of the Brahmin (Prisni 12-12). The Gatha uses one name and only one (Gatha 8-10), viz., Mazda for Godhead, the Prisni says that He is called by various names (Prisni 8-6). The Gatha knows the householder's life alone (8-10) the Prisni advocates equally the four stages (Prisni 11-3). The germs of those traits that ultimately developed Indian and Iranian civilasation into two distinct types, are already there in the Atharva veda—distinct in its two sections Avesta may be said to be the earliest book of national Iran, and the (Angirasa) Nigama, the earliest national Book of India. In other words, the Atharva veda is the first book of the Indian, as it is of the Iranian, nationalism.

"The origin oi the (Atharva) Angirasa Samhita dates from the period when Brahmanism had become domirant"—*Weber.* +

The Rig veda is not only the most ancient literary monument of *India* but also 'the most ancient literary document of the *Indo Aryan* peoples."—Griswold, *Religion of the Rigveda*, p 57.

+ Griffith—*The Hymns of the Atharva Veda*, preface p. v.

Consistently with its character as a book of Nationalism, political rites, such as the inauguration of Kings, properly comes within its purview. The Atharva veda is not unmindful of the task. × According to Yajnavalkya (1-312). Gautama (xi-15-17) and Manu (xi-33), the King must choose for his Purohita one who is skilled in the Atharva veda. § Atharva veda is also known as the Kshatra veda. || It is probably its close association with kingly duties that this nomenclature is due to. This may also be explained by the fact that both the prophets of the Atharva veda - Zarathushtra and Ramachandra came from the Kshatriya stock, one is the son of Prince Purushashva and the other the son of King Dasaratha. ‡

The original (Yajus-Rik-Saman) Veda is more or less undifferentiated and therefore belong to both the communities. With the Atharva veda begins differentiation. It would therefore be interesting to enquire about the main points in which the two sections of the Atharva Veda differed.

We have already stated that the difference owes its birth to the difference on the question of image worship. The Indians adopted the use of images and the Iranians discarded it. The difference between the two branches in this matter is so

× Macdonell—*History of Sanskrit Literature*, P. 181.

§ Bloomfield—*Hymns of the Atharva Veda*, Introduction, p 46.

|| (Wntii) erneitz—*Indian Literature* vol. 1, p. 130.
(ii) Banerjee Sastri—*Asura India*. p. 27.

‡ Chatterjee—*Ramachandra and Zarathushtra*, p. 10.

patent that it at once arrests the attention. What however is likely to evade notice at the first sight, is that though the theme of both is Bhakti Yoga, (or devotion to God), the Bhakti Yoga of the Gatha is tinged by Karma Yoga, while the Bhakti Yoga of the Prisni is tinged by Jnana Yoga.......the one leans to Ethics, and the other to Metaphysics.

Religion is the call to man to raise him above himself. "There has always been a divine discontent in the heart of man, which has never rested content with the world and what it offers" and religion asks man to soar higher and higher.

Religious discipline may be divided into three parts. (i) devotion to duty, (ii) devotion to God, and (iii) devotion to the Infinite.

According to the Indian nomenclature these are known as Karma Yoga, Bhakti Yoga and Jnan Yoga respectively.

What is known as Buddhism is typical Karma Yoga. It knows Duty and Duty alone and has little need of God. "Whether there is a God or there is none a man has got to do his Duty, it is not for him to evade it and it is through Duty that he can hope to serve God." This is what Gautama Buddha taught.

What is known as Jainism is the type of Jnan Yoga. It knows no personal God.......a God who is source of light alone but not of darkness. Such a God would be a limited God, a God who does not exist everywhere. Thus the Jainas worship the God in whom all attributes cohere – the terrible God

as well. He cannot be said to possess any particular attribute more than any other. He is above all attributes. He has no attribute.

This attitude of the Jainas (and the Saivâs) has called for pungent remarks from the Christian missionaries, that the Hindus worship a "dead God" an inert God, lying inactive (under the feet of Energy) with whom living communion is not intended.

Whatever force this accusation may have got, it is to be noted that Jinism is only one of three disciplines (Karma, Bhakti and Jnana) prescribed by the Veda. The criticism of the Christian Missionary has no application to the Bhakti Yoga cult of the Veda.

The Bhakti Yoga of the Vedic Church is concerned with personal God as much as any with religion of the world may be. Both Mazda and Vishnu are personal Gods—personal without doubt. And though these two branches had taken up quite opposite points of view regarding the necessity of a symbol in performing the worship of God, both of them agree in the fundamental point that the personal God alone can be the object of worship.

It is however to be noted that the Vedic culture recognises all the three disciplines—Karma (duty), Bhakti (devotion) and Jnan (Absolutism). It does not castigate the Buddhistic section as atheistic, or the Jinistic section as pantheistic. It does not consider the Buddhist and the Jinist Church as outside the pale of Religion......Buddhism and

Jinism operate to uplift humanity, they are also phases of the spiritual nature of man and the Vedanta considers each of them also to be as good a religion as any other. Speaking orthodoxically Jinism would be the Saiva cult, and Buddhism the cult of Ganapati.

But this is far from being the case with Non-Vedic civilisation. They recognize only one phase of religious culture viz., the Bhakti Yoga. Judaism, Christianity or Islam are all phases of Bhakti Yoga Pure Karma Yoga and pure Jnana Yoga are unknown to them.

In a sense Bnakti Yoga is the proper scope of Religion. Buddhism does not go up to the conception of God. It is sub-godly. Jainism has transcended the conception of God....it is super-godly.

Man is a moral being. The distinction between Right and Wrong, forces itself on him irresistibly inspite of himself. At the same time he is aware that morality covers only a limited portion of the universe. The tiger does not feel the pang of murder. The fox does not feel the wrong of theft. They have no moral consciousness—no conscience. Man is aware of the possibility of an un-moral (not immoral) existence where the constraint of the Moral law can be transceded.

कर्तव्यपिनि कर्तव्यम् वेत्ति वै ब्राह्मणोमयम्. +

But he can not hope to do so without the grace of God. If he seeks to obliterate the moral distinction without keeping his eye on God, he

+ *Santi Parva*, 269-16.

would go down the level of morality and not rise above it. He may thereby get *away* from morality but not *beyond* it, would degrade himself into a brute and would not elevate himself to be an angel.

God has made man a moral being....susceptible to the influence of right and wrong. He alone can transform our nature in such a way that it will rise above temptation, rise above sin, and thereby alone transcend the constraint of the Moral law.

Thus though moral distinction is the charac-testic feature of humanity......as a matter of fact because moral distinction is the characteristic feature of man, God is our primary concern. If we are to reap the full advantage of our moral nature, if we are to make ourselves absolutely holy, and immune to all temptation if we are to be godly......we cannot hope to do so by leaving God out of all accounts.

Thus Bhakti Yoga is the staple food, the main stay of our Religious life. It is the religious discipline *par excellence.* It is to emphasise this importance of Bhakti Yoga, that Maharsi Dayananda felt himself called upon to refute the Jnan Yogic interpretation of the Brahma sutras in his वेदान्त ध्वान्ति निबारण.

This Bhakti Yoga is the theme of Prisni, as much as of the Gatha; and we may look upon them as the foremost (as much in point of time, as in point of excellence) Scriptures of Bhakti Yoga. Thus the Prisni Gatha deserves the attention of religious men all over the world.

But, as already said, though both of them are scriptures of Bhakti Yoga, there is a distinction between the points of view adopted by them. Gatha is tinged by ethics and Prisni by Metaphysics.

The conception of Asha or Moral Order, is as prominent in the Gatha, as any other idea. But it is only rarely referred to in the Prisni. On the other hand the identity of Man with God (rather with Brahma) is a theme to which the Prisni reverts again and again. The Gatha also mentions the fact (p. 28) but it expects us to realize this unity not intellectually but morally, by the identity of our moral nature......by morality that is common to man and God (*Yas.* 28-8).

Scriptures of Bhakti Yoga there are others...... the Koran, the Bible and the Pentateuch. But to know what Bhakti Yoga is as it is tinged by Karma Yoga we have got to resort to the Gatha and Gatha alone; and to realise what Bhakti Yoga would be when tinged by Jnana Yoga we have got to repair to the Prisni and nothing but the Prisni. Thus Prisni and Gatha have got an importance quite their own. It may not be uninteresting to note here that the Indian cult is something accused of its laxity in the matter of emphasasing monotheism. Few people realise that this was due to the influence of Jnana Yoga.

"In the straight lined advance (looking neither to the right, nor to the left) to the recognition of the one Brahman, the Universal spirit as the one Reality, and the consequent illuso...... of the entire phenomenal world, there is really no more room for righteous and stern Varuna, than for an idol of clay." *

* Bloomfield—*The Religion of the Veda*, p. 232.

Thus at least as the typical scriptures of Jnana Bhakti and Karma Bhakti schools, if not for anything else, the Prisni-Gatha deserves some appreciation. They delineate important developments of the spiritual nature of man.

But the value of a scripture does not lie in the influence that it exerts on the individual. Its influence on the nation is greater still. As a matter of fact, it is in that sphere that its importance lies; for the formation of a national life the scripture is indispensible.

The scripture is the embodiment of the spirit of the Nation, the vocal expression of the National mind, and the proper repository of the National culture. Without a scripture, nation-building cannot be perfect. It is the nucleus around which the national consciousness grows, the link that binds and the cement that holds together the different members of the same community, the custodian and teacher of all that is best in the Nation.

Vitality of a Nation depends on organisation, and organisation pressuposes (to a certain extent at least) unity in ideas and ideals. The Scripture enjoins and ensures this unity, representing as it does, the minimum requirements to which all must subscribe, if they are to continue to be within the same fold. In its physical aspect as well, as apart from its spirit, by its language, as apart from the ideals, the Scripture serves as the bond of union of the community by supplying a vocabulary with which all are expected to be familiar, and a great many actually come to be.

A considerable part of the importance of the daily prayer lies in the obligatory study of the Scripture that it requires. Recitation of the National Scripture should form an essential part of the daily prayer. Individuals may supplement it according to their requirement and taste, but they cannot supplant the National Scripture. The essential portion must be compulsory and common to all, if the Scripture is to function and have any effect on the National life.

Hazrat Mahammad had fully realised the great part played by the Scripture in the formation of the National life. "People of the Book" was a term that used to be on his lips at all times. In order to be one people they must take up one book....they must belong to the book, and the book must belong to them. They would belong to the book in the sense, that the study of the book would be eompulsory on all of them, and the book would belong to them in the sense, that it would be open to all to read the scripture. Nothing can be a greater folly than to leave it to the discretion of the individual whether to read the National scripture or not. For the scripture represents the bare necessities of moral life, the mental food that the infant requires in order to grow up a national youth. Without the Scripture the boy may grow up a nondescript adult, one whose existence has no root in the national life, but if he is to be an asset to the nation, his study must begin with the scripture, even if that amounts to nothing more

than mere cramming. The discontinuation of the study is a bad example. We hear now-a-days a loud protest against the autocracy of Mussolini alleging that he has taken hold of the educational institutions of the country, is dictating its policy and is flooding the country with fascist ideas, and bringing up the young hopefuls of the country steeped in fascist idea, in order that fascism might live, even when Mussolini has passed away. We may not agree with fascism but that certainly is the right way for nation building, which Mussolini advocates.

The policy need not be decried as autocracy. The young boy must have some sort of ideas....the mind cannct be absolutely blank. It is better that the boy should be brought up in certain definite ideals, instead of being left to drift and pick up for himself whatever ideals come handy. Of course when he has grown up, and has learnt to discriminate, the adult should be allowed the freedom of changing the ideals of his boyhood if he thinks it proper to do so, but he has got to begin with some definite ideals and it is better that these should be the ideas and ideals that guided the life of his forefathers. As Manu lays down.

येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात् सतां मार्गं तेन गच्छन् न रिष्यते ॥

—*Manu*, 4-178.

The boy must begin with some definite ideals supplied to him ready made, though subsequently he may prefer to change those ideals. It is idle to

think of doing without giving him any ideals. The boy must learn through the mother tongue, if he is to learn at all, though subsequently he may happen to change it for the sake of a richer and more expressive language.

Mussolini therefore did the right thing in supplying to the young boys of the nation a ready made ideal......the ideal that he considers to be the best. Mussolini however was in this matter anticipated by Hazrat Mohommad. What Mussolini has been doing by means of the various ephemeral tracts of the education department, Hazrat Mohammad did with the help of his permanent scripture. The education of the Muslim infant begins with the Koran, and the Mosque is the location of his earliest school.

It would appear that the early Aryan sages also were not unmindful of the part played by the Scripture in the education of the boy. The Upanayana (Navajot) ceremony seems to have been organised for this and for no other purpose, viz, tho initiation of the young boy into the Scripture. It is to be noted that the Upanayana is a national function......a step taken to instil national ideas into the infant mind. Thus it is to be performed while the incumbent is a mere boy, when he has got no freedom of choice. It is altogether quite different from दीक्षा or initiation into the spiritual life, which is quite his personal affair and which he may or may not adopt when he has grown up. Thus the stage for the Diksha is not the immature boy but the mature man.

By the Upanayana ceremony, the young Iranian is to be initiated into the Gatha, and the young Hindu into the Prisni. In this matter the boy should have no choice......he must have to follow.

This is so far as their belonging to the book is concerned. As for the book belonging to them (i. e. to all of them) the latter-day policy of shutting out the Shudra, is nothing but suicidal. If any body, it is the Shudra, who requires the help of the Scripture most. Without the help that the Scripture gives, he is ill fitted to raise himself up and be a full member of the community. To close the scripture to the Shudra is tantamount to closing the gates of the hospital to the sick. Atharva Veda seems to have taken a move in the right direction and opened its gates to all. That seems to be the real import of the sarcasm of Apasthambha Dharma Sutra (2-11-29-10) that "Women and Shudras are the proper clients of the Atharva Veda." ×

Hazrat Mohammad had realised the importance of the scripture, much more keenly than any body else did. He did not only lay down the dictum about the "People of the Book" viz: that in order to form one people, there must be a common scripture, and this scripture must be accessible to one and all, and also obligatory on all; but in order to implement its full acceptance, he laid down rules linking irreparably the common Scripture with the obligatory daily prayer. Thus in saying his Namaz, the Muslim has got to recite some portion of the

× Bloomfield—*Atharva Veda and Gopatha Brahmana*, p. 26.

Koran. But the case of the Hindu or the Christian is different. He may or may not use the national Scripture for this purpose. There is no necessary connection between the two. Want of this necessary connection makes a world of difference in the matter of their esteem and regard for the scripture. The Muslim cannot for a day even do without his scripture, the Hindu and the Christian can, and therefore often does. Then again, not only has it been required that the Koran should be recited at the time of the Namaj prayer, but it has been made optional to use any portion of the Koran for performing the Namaj prayer. This is calculated not only to make every portion of the Koran equally holy, but this also implies, that the study of the Koran can fitly supplement the daily prayer, rather that both of them are one and the same thing. When we remember the importance of prayer in the Islam, that it is one of essential rites without which a Muslim would not be considered to be a Muslim, * when it is stated that prayer is the key to gates of heaven, ‡ we may appreciate the part played by the scripture in the formation of Islamic civilisation and Islamic solidarity.

Not a little of the success of Islam is due to the foresight of Mohammad in emphasising the importance of the Scripture. It is unquestioned submission to the authority of a single book.......the common Koran, that binds together all the

---

* Goldsack—*Muhammadian Traditions*, p. 20.

‡ (i) Blair—*Sources of Islam*, p. 118.

(ii) Sell—*Faith of Islam*, p. 284.

Musalmans of the world. Though they happen to be recruited from diverse people and such different races as Arabs, Pathans, Persians, Turks, Chinese and Egyptians, Negroes and Indians, the acceptance of the Koran makes them all equal shares in the wealth of Islam.

"The Musalman is not an isolated individual; the Tunesian, the Algerian, the Moroccan, the Sudanese are not individuals whose horizon stops at the artificial boundaries created by diplomatists and geographers. To whatever political formation they may belong, they are first and formost citizens of Islam. They belong morally, religiously, intellectually, to the Great Moslem father-land, of which the capital is Mecca and whose ruler theoretically undisputed.........is the commander of the Faithful." §

"The chief bond of cohesion in a state is a common language, which brings about a close communion of ideas, and is materialised in a sort of way by the creation of a capital city, a vital centre, the heart as it were of the nation." †

"Next to the act of testifying to the unity of God, the Koran is the great bond of Islam. No matter from what race the convert may have come, no matter what language he may speak, he must learn in Arabic and repeat by rote, portions of the Koran, in every act of public worship." +

Hazrat Mohammad is dead, but he lives in the Koran, and to every Musalman through the Koran.

The Scripture overcomes the distance of time and space. Past and present, near and far agree in submitting to its authority and thereby come in contact together and unite.

---

§ Andre Servier—*Islam and the Psychology of the Musalman*, p. 470.

† Andre Servier—*Islam and the Psychology of the Musalman*, p. 191.

+ Sell—*The Faith of Islam*, p. 81.

The individual has his fleeting moods, the nation has its crazy moments, and an anchor-sheet is required to keep them steady. The scripture in its trumpet voice calls all of them to the prophets' high-way which is ever the same. "Men may come and men may go. But I go on for ever."

Would it be that the present day Hindus and Parsis would realise the value of the Scripture as their forefathers did of yore.

The Taittiriya Aranyaka says (2-15) स्वाध्यायो ऽध्येतव्यः "study your scriptures." Manu says अध्ययनं ब्रह्मयज्ञः Study of the scripture is Divine service. The Grihya sutra says अहर् अहर सन्ध्याम् उपासीत perform Sandhya (recitation and meditation of scripture) every day. And the Gita lays down the study of the scripture as an essential discipline.

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते। 17-15.

In our own times Maharshi Dayananda Saraswati realised the indispensablity of the unity of the Scripture for the sake of the unity of the Nation, and re-iterated this advice as often as he could. "Back to the Vedas" was the clarion call that he sounded to the nation. It was the sole aim of his life and it was by this means that he hoped to hold all the Aryans close together, for all of them professed allegiance to Vedas.

In this matter Maharshi Dayananda rightly felt the pulse of the nation. And the result is not far to seek. For though the religious and social programme of the Arya Samaj and the Brahmo Samaj (in such matters as monotheism, non-idolatry, widow marriage, untouchability etc) are exactly

similar, the Arya Samaj is spreading throughout all the provinces of India and even outside India, while the Brahmo Samaj is dwindling away even in the province of its birth. That is exactly because the Arya Samaj has got a Scripture and the Brahmo Samaj has not. So far as the individual is concerned he may not require any scripture for his spiritual growth, and may even consider the acceptance of a Scripture, as inconsistent with the freedom of thought, but so far as the nation is concerned, there cannot be two opinions that a National Church without a National scripture is an impossibility.

The failure of the Arya Samaj however seems to be due to the fact, that it has neglected half portion of the Atharva Veda.........it took no note of the Bhargava Upashtha (and Iranian culture). The consequence has been that it has tried to read the Bhargava cult (the cult of non-idolatry, no-caste and militancy) in the Angirasa Veda. This was not likely to succeed. The meaning of some words had to be twisted. Yet all this is due to the fact that Bhargava Upastha, has not been recognised by the Arya Samajists to be what it actually is, viz., an intrinsic part of the Atharva Veda. It is Guru Govinda Sinha who adopts the Parsi dress (short and shirt) but the Hindu Script (Brahmi). He adopts the Parsi form of worship (an-iconic, congregrational) in the Hindu shrine (हरि-मन्दिर), and brings Hinduism and Parsi-ism up to date, and for their effective organisation places the Guru Grantha in their hands - the Grantha that is to take the place of the Guru.

The Scripture makes the Nation. An atheist also therefore has reasons to read the Scripture. For he may not believe in God, but he cannot perhaps do without believing in the Nation, that gave him the intellectual equipment, the culture which enables him to think over the problem about the existence of God.

Now, what is the Scripture of the Aryans? The Veda (made up of Yajus, Rik, and Saman) would be the readiest reply.

It is therefore that Manu says that if a man takes to reading other books, before he has completed the Veda, he behaves no better than a Sudra.

यो अनधीत्य द्विजो वेदम् अन्यत्रकुरुते श्रमम् ।
स जीवन्नेव शुद्रत्वम् आंशु गच्छति सान्वयः ॥

—*Manu*, 2-168.

But the ready reply may not necessarily be the correct one.

I would not refer to the volume of the Veda. The Veda is no doubt much too bulky, but though an inconvenient fact, that need not in itself be a fault. The contents of the Veda however are not all spiritual. A vast majority of the hymns are merely invocations to the Deity to come over and partake of the offerings. They have little spiritual significance, and do not give any strength to the human soul in its struggle with the flesh. Then again the Veda represents all points of view and these have not been reduced to a system.

"Thus we have in the Rig Veda a procession of thoughts not a fixed stereotyped result. We see here how the ideas were found and how they progressed; we have not got one systematic whole, in which every thing is complete and finished"*

"They are at once vaguely pantheistic, severely monotheistic, grossly polytheistic, and coldly atheistic. They contain but the common principle of all the four. This prehistoric star-dust of all the systems may properly be called pantheism, (not in the narrow sense)." +

The personal element that gives to the scripture its particular charm, is wanting in the case of the Veda. The enthusiasm which one feels for the Prophet, in his human-divinity and divine-humanity, is scarcely felt for the unknown authors of these ancient hymns. It is only the magic words of the Prophet that bring the scripture to life. Then again the Veda is not properly national in its out-look. It is with the Atharva Veda that the nationalism of India and the nationalism of Iran start their courses.

The Prisni and the Gatha, which are the cream of the Atharva Veda are thus better suited to be used as the National Scriptures of the Aryans.

They are neither voluminous, nor common-place or trite. Being parts of the Atharva Veda, they are national in their out-look. They are the gospels of the two greatest Prophets of mankind (viz., Ramachandra and Zarathushtra) and there is a unity of thought running through the whole of these books.

* Ghate—*Lectures on the Rig Veda*, p 122.

+ Ghosh—*A Peep into the Vaidik Age*, p 85.

Then again the Atharva Veda contains a large number of theosophic matter, as compared with the Veda.×

"In this strange collection of heterogenous material there is much that is obscure, much that is unintelligible, much that is intolerably tedious and not a little that is offensive and disgusting to the European taste. Yet the spiritual portions of the work have sometimes a strange beauty and grandeur of their own which attracts and fascinates the Ortheodox Hindu "‡

"The Gopatha Brahmanan exalts the Atharva Veda as the highest religious love and calls it the Brahman Veda. §

"The claim to this designation was doubtless helped by the word Brahma often occuring in the Atharva Veda itself, and by the fact that this Veda contains a larger amount of theosophic matter (ब्रह्मविद्या) than any other Samhita" ||

For we know from the Mundaka Upanishad, that Atharvan was the first of the mortals to learn and to explain the Spiritual Truths.

ब्रह्मा देवानाम् प्रथमः सम्वभूव
विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्याम् सर्वविद्या प्रतिष्ठाम्
अथर्वाय ज्येष्ठपुत्राय प्राह ॥

— *Mundaka*, 1-1.

अथर्वणे या प्रवदेत ब्रह्मा
अथर्वा नाम पुरोवाचाङ्गिरे ब्रह्मविद्याम्
स भरद्वाजाय सत्यवाहाय प्राह ,
भारद्वाजो अङ्गिरसे परावराम् ॥

—*Mundaka*, 1-2.

× Macdonell—*History of Sanskrit* p. 186.
‡ Griffith—*The Hymns of the Atharva Veda*, Preface p viii.
§ *Gopatha Brahman*, 2-16.
|| Macdonell—*History of Sanskrit Literature*, p. 195

Brahma taught spiritualism to Atharvan first, and then it was transmitted to Angirasa.

Thus Atharvan (Zarathushtra) and Angirasa (Ramachandra) are the earliest exponents of spiritualism.

Thus Mundaka Upanishad here only amplifies the tradition that has been noted in the Rig Veda.

यज्ञैर् अथर्वा प्रथमः पथस् तते ।
ततौ सूर्यो व्रतपा वेन आजनि ॥

—*Rig Veda*, 1 83-5.

Atharvan (Zarathushtra) was the first to chalk out the path of Religion and then came the truthful Vena (Ramachandra) of the solar race.

The Atharva Veda is thus more national and more spiritual than the Veda. This is why the Ramayana makes an appeal in its name, giving to it the epithets ब्रह्मवेद and क्षत्रवेद.

क्षत्र वेदविदां श्रेष्ट ब्रह्मवेदविदाम् अपि ।
ब्रह्मपुत्रो वशिष्ठो मां एवं वदतु देवताः ॥

—*Ramayana-Adi parva*, 65-3.

The Prisni and the Gatha are the cream of this Atharva Veda, and to ignore them is to deny one's national and spiritual heritage.

The Prisni and the Gatha represent two widely divergent types of thought, and yet the one supplements the other, the two together making up a complete whole. They are like the two halves of a circle, that encompasses within its scope the whole of man's religious experience. There is no

religious truth that falls outside the ambit of this Atharvanic Circle. There is therefore no cult or culture that cannot be affiliated to the one or the other of these two gospels the two semi-circles that lie on the opposite sides of the common diametre of the Vedic lore. If it does not come within the scope of the Prisni, it must go to the province of the Gatha, and if it does not lie within the purview of the Gatha, it must fall within the out-look of the Prisni. In between themselves Prisni and Gatha are calculated to include every type of civilisation and every shade of thought.

It may be said that there is not sufficient evidence to show that Ramachandra is the author of the Prisni. This may be so. But if the Prisni has got any intrinsic worth of its own, this objection to its acceptance as a scripture, on the score of its author, need not be considered as serious. The rose would smell as sweet, whatever may be the name by which it is called. The Prisni would shine in its own glory, whether the author's name is Ramachandra or whether it is Venachandra.

Not to speak of the authorship of Ramachandra, even the historicity of Ramachandra and Zarathushtra has been challenged by some archeologists. But we need not be disheartened at the attitude of these adamantine scholars. To them we would reply in the words of Anatole France.

"I am dreamed of and I appear. Everything is only dream; and as nobody ever dreams about you, Sylvestre Bonnard, it is you who do not exist."

If Ramachandra and Zarathushtra exist in the mind of the Indians and the Iranians, if the life-story of these two supermen have been for generations a source of inspiration to them, if Ramachandra and Zarathushtra are the bright exemplars of their inmost ideas, the Torch-Light and the Search-Light, that illumine their ways of life, if they serve as paragons which the Indians and the Iranians long to love and emulate, it matters little for practical purposes, if these two Dharmarajas, the Paighambar-Prophets, originally lived in actual fact or in imagination only. For whether Ramachandra and Zarathushtra ever existed or not, there is no doubt that the Prisni and the Gatha do exist. Their existence cannot be doubted, and they must have been composed by authors: I propose to call these authors by the names of Ramachandra and Zarathushtra, if any one else prefers to call them by some other names, say Ramachandra and Zamad-Agni, there need not be a quarrel on that account.

The Prisni and the Gatha are the earliest books in the development of the Indian and the Iranian National civilisations. And if they have got any worth in them, let us accept them as our twin scriptures irrespective of the fact whether they have been composed by Ramachandra and Zarathushtra. The books have got their own worth, they need not derive any dignity from the real or the supposed fact of their having been composed by some illustrious authors. On the other hand all honour is

due to the authors themselves, they who composed such two noble books, whatever may have been their names. The Prisni and the Gatha will speak for themselves, and not through any borrowed glory.

मस्क आन आस्त कि खुद् बे-बोयेद ।
नाँ आन कि आत्तार मि गोयेद ॥

'Musk is judged by its fragrance, and not by the label that the druggist puts on it.'

Whether they are scriptures or not should be decided on their own merits, on the strength of the spiritual truths they contain.

There are others again who ridicule the idea of faith in the Scripture, as the curious remnant of a bygone age. They have no need of any Scripture, and less of any unknown book like the Prisni or the Gatha whose names have hardly been heard before.

It is useless to talk to them of the religious interest of the Prisni-Gatha. But there is nothing that stands in the way of their having an archeo logical interest in the books, such interest as one finds in the Himalayan fossils, or the Egyptian mummies. And in them perchance they may come across some striking thought as they have not found anywhre else. We might mention for their consideration some verses below.

PRISNI.

(i) समेत विश्वे वचसा पतिं दिवः (8-2)

Which can hardly be surpassed in the stress laid on monotheism.

(ii) यस्तिष्ठति यश्च चरति etc. (7-2)

Which very pointedly describes the omnipresence of God.

(iii) मा भ्राता भ्रातरं द्विक्षन् (15-3)

Which teaches the lesson of Universal good will.

GATHA.

(i) मजदाओ सखारे मइरिश्तो etc. (Epilogue, 4)

Which speaks of the supremacy of Mazda.

(ii) यस्ता दंवेङ् अपरो etc.

Which is a rejoinder to the atheist.

(iii) उश्ता अह्माइ यह्माइ उश्ता etc.

Which lays down for all time to come, the root principle of democracy.

These ideas deserve appreciation wherever they may be found. They may very well be collected in an anthology to form a book for "the Thought for the Day" which one would do well to take up in the morning and read, the very first thing in the day.

POINTS OF CONTACT.

The Prisni and Gatha have been said to be supplementary to each other. It is therefore pertinent to enquire whether they show any sign of mutual acquaintance.

In the Gatha (11-10) we find it stated that the Angras or the Angirases devised the cult of Image Worship. This quite fits in with the conduct of Angirasa Brihaspati, as stated in the Mahabharata (*Santi parva*, 335-14) who stood up in rage at the prospect of the worship of the formless Deity being adopted by King Vasu. Prisni is said to have been obtained through the grace of Brihaspati (Prologue, 12). As a matter of fact the Angirasa Nigama itself is said to have been composed by Bharad-Vaja.

भरद्वाजो मह्यम् उकथानि शंसति।

—*Angirasa Veda*, 2-12-2.

and Bhardvaja is no other than the son of Angirasa. ÷ Then again in the Prisni, a request is made to Varuna, not to show his favour to the Magha (Prologue, 1). We know from the Gatha, × that the word Magha is used as the name of the Zarathushtrian congregration. The rivalry between the two cults is thus forced to our notice.

The very first hymn of the Prisni starts with the words "महे असुराय." In the nominative case महे असुराय would have the form महस् असुर: ‡ In the Zend, the ह of Sanskrit is changed into ज. Thus अहम् (1) becomes अजेम् in Zend, and हस्त (hand) becomes जस्त, And महस् असुर: would become मजस् अहुर: Hommel discovered the name 'Assara Mazas' in an Assyrian Inscription of Assur Banipal (668-626 B. S.) § It is reasonable to think that 'Asura Mazas', and "Ahura Mazda" were not strangers to each other.

In the next line (Prologue 1) 'Asura Mahas' is referred to as 'Father Hari' पित्रे हरये." This is calculated to remind us of the close connection of Ahura Mazda with the Pitri Yana cult.

÷ Dawson—Classical Dictionary of Hindu Mythology, p. 46.

× Gatha Epilogue—11, 4-7, 9-14, 14-11, 14-15, 14-16.

The name is retained in the same form 'Magh' in the Gazzals of Hafiz, and has given rise to the English words "Magi" and "Magic."

‡ मह=महत् (*Nighantu*, 3-3) cf. महे रणाय चक्षसे.

—*Rig Veda*, 10-9-1.

§ (i) Griswold—*Religion of the Veda*, p. 25.

(ii) Moulton—*Early Religious Poetry of Persia*, p. 73.

The other names that are given to the Veda are मन्त्र, श्रुति and आम्नाय. These words and roots are used in the Gatha as well, to denote the Scripture, e.g.

(i) मन्त्र—prologue-5, 13 7, 14–8, 7-14, 2-6.

(ii) श्रुति (पराश्रति and श्रव).

13–8, 9–13, 9–14, 3-10, 5-15, 7-13, 4-4.

(iii) आम्नाय—8 3.

(iv) वेद—9–2.

Thus the claim of the Avesta to be considered a Veda—the Bhargava Veda, is irresistible.

There is a reference to a hymn of the Angirasa Veda (शंनो देवीर अभीष्टये) in the Homa Yasht of the Avesta, * (Keresani had prohibited the use of अपाम् अभीष्टये in his empire) The word Gatha itself is a part and parcel of the Sanskrit Language. ¶ The Gatha (12-3) even refers to the worship of "Varuna," which is one of the names of Mazda.

The two paths of देवयान and the पितृयान (representing the religious cults of India and Iran respectively) are contrasted in the Prisni (3-13, 9-1, 9-5). The rivalry between the off springs of दिति (Dualism) and अदिति (Monism) is stated in the Angirasa Veda, (7-7-1).

That the Nigama is unfriendly (5-22-7) to Bülkh (Bactria) and the Muzavat Hills, which are in Afganistan, is also very significant. The Prisni fixes the number of cardinal directions to be six (9-13) which is the way of the Iranians, and thus shows signs of Iranian influence while the Indian way is to consider the directions to be ten in number. The Angirasa Veda also speaks of the four-eyed dog of Yama, as is stated also by the Avesta.

---

* (i) Haug—*Essays on the Literature of the Parsis*, p. 182.

(ii) Gangaprosada—*Fountain Head of Religions*, p. 153.

¶ Moultan—*Early Religions Poetry of Persia*, p. 81.

If we look to the important Rik of the Prisni (7–9) where the superiority of the Asura over the Devas is proclaimed, we cannot fail to be convinced that the Angirasa Nigama was aware of the existence of the Bhargava Upastha.

It not only speaks that the Asura predominates over the Devas

अयं देवानाम् असुरो विराजति.

—*Angirasa Veda*, 1–10-1.

and that Varuna is this Asura

वशा हि सत्या वरुणस्य राज्ञः.—*Ibid.*

but also prays to Him to get the better of the उग्र मन्यु उग्रस्य मन्योर् उद् इमं नयामि ।—*Angirasa Veda*, 1–10–1.

Now the word "Ugra Manyu" does not occur anywhere else in the Vedic literature. 'Manyu alone has been explained in the Nighantu (2-13) as 'Wrath,' and the qualification of it by उग्र, (if Manyu is taken in the ordinary sense of wrath) is not so much called for. For it does not appear that any distinction is here intended to be made between उग्र मन्युand अनुग्र मन्यु (violent wrath and mild wrath) and that the one is denounced while the other is tolerated. The use of the adjective उग्र before मन्यु rather suggests that मन्यु may not in itself, have any bad import attached to it, and that it acquires a bad meaning only in connection with the word उग्र. So that in the phrase उग्र मन्यु, the emphasis rests, not on the word मन्यु but on the word उग्र. In other words, only that मन्यु which is उग्र is disparaged. This is to say that there is a contrast here between a Manyu that is Ugra and a Manyu that is not so. Now what is the other Manyu. With which Ugra Manyu

is here contrasted (the contrast being implied by the use of the adjective Ugra ?) The Veda does not give a satisfactory reply. We can however understand the contrast quite well if we bring to our mind the well-known Avestic pair of Angra Manyu and Spenta Manyu. That makes the identification of Ugra Manyu with Angra Manyu very probable; and the juxta-position of 'Ugra Manyu' with "Asura" added to its absence in the rest of the Veda, confirms that belief.

I have dwelt at some length on the meaning of the word Ugra Manyu, because its importance in showing the connection between the two branches of the Atharva Veda (Bhargava and Angirasa section), is very great, and also because the point seems to have evaded the notice of the Avesta scholars.

For if Ugra Manyu is the equivalent of Angra Manyu, the conclusion is very natural that the word has been imported from the Zend into Sanskrit, and not vice versa, and that Ugra Manyu is the Sanskritic version of the already existing Zend word Angra Manyu. This follows from the absence of Ugra Manyu, in any other place in the Veda, showing that Ugra Manyu is not a natural growth in the Veda. This also follows from the fact that the import of Ugra Manyu cannot be fully comprehended, without an understanding of the other term, viz: the Spenta Manyu, which is wanting in the Veda, but is ubiquitous in the Avesta. The Veda can do without the Ugra Manyu, but without the Angra Manyu (and the Spenta Manyu) the Avesta would cease to be the Avesta.

Now if Ugra Manyu is the Sanskritic adeptation of the Zend Angra Manyu.........and there seems to be little doubt that it is.........it is very clear that it is a conscious adaptation, i. e., it has been intentionally coined, in imitation of Angra Manyu. This means that the author of the Angirasa Veda, was acquainted with the term Angra Manyu......... with the cult of Angra and Spenta Manyus. This shows that the Bhargava Veda is earlier than the Angirasa Veda.

Just as from the existence of the word Asura (in an honourable sense) in the earlier portions of the Rig Veda, it can be inferred, that the reform started by Dharmaraja Zarathushtra, originated subsequent to the composition of the earlier portions of the Rig Veda, similarly from the existence of the word Ugra Manyu in the Angirasa Veda (in juxta position of Asura), it may be safely inferred, that the movement of Atharvan Zarathushtra is anterior to the composition of the Angirasa Veda.

In other words the age of Dharmaraja Zarathushtra may be placed in the period coming between the composition of the earlier portions of the Rig Veda, and the composition of the (Atharva) Angirasa Veda.

If my interpretation of the word Ugra Manyu finds acceptance with the scholars, it would be a matter of deep congratulation to me, that I contributed a quota in fixing the age of one of the greatest prophets of the world, and one whose gospel is so dear to me.

That the cult of the Spenta and the Angra Manyu should be known to the author of the (Atharva) Angirasa Veda would appear to be very probable if we remember the proximity of the Punjab to Bactria, which is the home land of Atharvan Zarathushtra.

"We must remember that Bactria is only three or four hundred miles from the Punjab. It is possible that the family of the Vashistas remained in touch with Bactria and advanced in spiritual worship pari passu with the worship of Varuna, or his equivalent in Iran.

If the suggestion of continued intercourse between Punjab and Bactria is accepted, we can take the Varuna hymns and the Zorostrian reformation as parallel chronologically" +

"The seventh book of the Rig Veda is specially connected with the worship of Varuna, and it is possible that the priestly family of the Vashista, the authors of the seventh book maintained some connection with the mother country Bactria, before and during the progress of the Zoroastrian reform." *

The Rig Veda seems to speak of this Iranianisation of the Vashistas when it says that they composed hymns which are akin to the followers of the Pitri Yana.

वशिष्ठास् पितृवद् वाचम् अक्रत ।
देवाम् ईलाना ऋषिवत् स्वस्तये ॥

—*Rig Veda*, 10-66-14.

(Mark the word ईलाना which may have some connection with Iran).

It would thus appear that the Prisni and the Gatha are not strangers to each other. They started from a common source and were watchful of each

+ Griswold—*The Religion of the Rig Veda*, p. 130.
* Griswold—*The Religion of the Rig Veda*, p. 147.

other in the course of their development. § It would be a happy day for the Aryans, if the two cults, which are complementary to one another, were to be united together once again. In any case, the attempt to re-unite them may not be discouraged.

Mazda-Yasna holds a unique position in the Religions of the world. The importance of the Gatha cannot be overstated, for apart from its intrinsic worth, the Gatha may be said be the source of all the three semitic Religions...Judaism, Christianity and Islam. Judaism is the original religion of the Semitic race, and Christianity and Islam are its two off shoots. Christianity tried to introduce two very important items of reform in Judaism viz., purity and universal brotherhood In doing so, their outlooks became so very divergent, that people are apt to forget that Jesus Christ himself was a Jew...... "the King of the Jews," as he has been called. Jesus Christ laid the utmost importance, on the moral excellence......on the purity of the soul. He held at a discount outward ceremonials and sacraments of which the Jews were so fond. Through excessive regard for heart-search and purification,

---

§ From the frequent use of the word यजमइघे [यजामहे=let us worship] in the Avesta, Mahabharata gives to the Iranians. the name of "ये यजामहे", [Just as the Buddhists used to call the Brahmins as भो वादि (Vida Dhammapada 26-14) on account of the frequent use of भो (Hallo) by them] as.

वाङ् मैथुनम् अथो जन्म मरणं च.समं नृणाम्।
इदम् आर्षम् प्रमाणं च ये यजामहे इत्यपि ॥

—*Vana Parva*, 180-33.

That in birth, death, and physical needs all men are equal admitted by the orthodox as well as by the (heterodox) Ye-Yajamahe people.

Christianity developed as a religion of self-abnegation, rather than one of self-assertion, and thus became the religion of celibacy and asceticism, while Judaism continued to be what it was, viz., the religion of the assertive house-holder. Islam was a 'revolt against the monachism of Christianity and reverted to Judaism, which it considered as original. There are numerous references in the Koran * to the effect that the mission of Muhammad was to revive the Religion of Abhraham and Moses. In purely theological matters, there is little difference between Judaism and Islam.‡ The main difference between these two Religions is that while the doors of Judaism are closed to races other than the Jews, Islam teaches, nay forces, the Koran on all and sundry and holds it up as the Scripture of the human race. The strength of Islam lies in its vision of human unity. Otherwise it is nothing but modification of Judaism. Now the two most important principles of Judaism are its monotheism and Iconoclasm; these it taught to its two daughters, Christianity and Islam, and of these they are boastful. It is to be noted that these two features which are held to be the rudiments of Judaism, did not originally appertain to it. The Jews had originally been idolatrous and polytheistic. They used to worship not Jehova alone, but also other deities such as Baal and Astoreth. Temples were erected for these deities, and metal statues of various shape (human or animal figures) had been set up in those temples for worship. ×

---

* 2-83, 2-130, 3-79, 22-77.

‡ (i) Blair—*Sources of Islam*, p. 182.

(ii) Hurgonze—*Muhammadianism*, p. 61.

× Macdonell—*Comparativ Religion*, p. 136.

In the 6th century B. C during the reign of Nebuchadnezzar, the Jews came in contact with the Zoroastrians, and a movement for the reformation of Judaism (by making it monotheistic and non-idolatrous) immediately started. The Jews used to dwell in cities. Most of the Jews had been carried away by Nebuchadnezzar and kept in captivity at Babylon where there was a considerable number of Parsis. There the Jews learnt the lessons of monotheism and iconoclasm and subsequently on their release by Cyrus taught these truths to the whole Jewish race. × Moses is said to be the founder of Judaism. He had flourished in the 13th century B. C. i. e., long posterior to the advent of Zarathushtra. What however is more significant is that though Moses is said to have flourished in the 13th century B. C., Old Testament which is the Scripture of the Jews, was not composed till the 5th century B. C. The Jews had no common literature before they returned from the Babylonian Exile, with most of the material for the Old Testament. * On the other hand the inscriptions of the 14th century B. C. bear the name of Mazda. ‡

"The worship of God which the Jews adopted at Sinai, certainly was originally foreign to them. Many features of the sacred Tradition show that the worship of Jehovah was originally foreign to Israel. To ancient Israel, Jehovah dwells on Sinai, which therefore is the seat of his worship Moreover, confused as the account may seem in some particulars, the Old Tradition explicitly states that the

---

× Macdonell—*Comparative Religion*, p. 136.

* Wells—*The Outline of History*, p. 173.

‡ Moulton—*Early Religious Poetry of Persia*, p. 73

priesthood of Moses and Levi is connected with an older 'non-Israelitish Jehova priesthood." +

"The period of the Babylonian exile, comparatively short though it was, had wrought a complete change in the religious views of the Jews." §

That Judaism was influenced by Mazda Yasna and not vice versa, would appear from the fact that in the case of Mazda Yasnā there is not evident an abrupt break with its past, as there is between Pre-Exilic and Post-Exilic Judaism, || (i. e. before the Jews came in contact with the Parsis, and after they came into such contact, at the capital of Nebuchadnezar). This sudden change relates to the very essential features of Judaism viz.........Monotheism and Iconoclasm, which are the special items of Atharvan Zarathushtra's Reform. It is therefore reasonable to hold that Judaism owes its birth to the impact with the Zarathushtrians, and therefore to the inspiration of Zarathushtra.

Ipso facto, Islam owes its inspiration to the same source, viz, Scripture of Mazda-Yasna......i. e. to the Gatha. Gatha may rightly be said to be the earliest Scripture of Islam......the prototype of the Koran. In any case, in the protestant sections of the Hindu Church viz. Brahmo Samaj and Arya Samaj these two features are characteristic. Thus the Gatha is bound to be adopted as the one scripture of all these protestant sections.

\+ *Historians History of the World*, Vol. 11 p. 59-60.

§ *Ibid*, p. 134.

|| Casartelli—*The Philosophy of the Mazda Yasna Religion*, p. 48.

When it is realised that these theistic, unitarian, non-idolatrous democratic churches of the Protestant Hinduism, have got nothing in them that Atharvan Zarathushtra did not reveal, the Sikh will look upon the Gatha as the Grantha Saheb **par excellence**, the Arya Samajist will find in the Gatha (of the Bhargava Veda) the ideal of non-idolatrous monotheism that he has been seeking laboriously in the Veda, the Brahmo will get the Scripture for want of which (and the consequent lack of a common platform) his church is not making any head-way. And in adopting the Gatha as their own Scripture they will not only be linked together through a common Scripture, they will also help to bring the eastern and the western branches of the Aryan culture into a warmer and a more affectionate embrace. That is a great service done to India and to Iran, and through them to all mankind.

The Gatha was not so long available in Deva Nagari character. That is the reason why references to it are so rare in the current religious literature. Otherwise its claim on the attention of the scholars, as the spring of one of the great religions of the world is at least as good as that of the best of the Upanishads

The Gatha was not available in a handy edition in Nagari character before. If the present book does nothing more, it at least makes the Gatha available and accessible to all.

Nor can it be said that Prisni, and for the matter of that, the Angirasa Veda, is so widely known as it should have been.

If it were so, the Orthodox Hindus would not have searched for the Devi Sukta in hymn No. 125 of the Rig Veda, but would have found it in its true place in Prisni (Angirasa Veda 6-38). It is the very Sukta which was used in waking up the supreme goddess from her sleep (apathy), in order that the forces of goodness might concentrate under the leadership of Ramachandra and succeed in overthrowing Ravana. × This is the very hymn with which Ramachandra inaugurated the Sakti cult which has been subsequently developed in the Tantras. Thus is it that the Atharva Veda the Angirasa Nigama is said to be the source of the Tantras. It certainly marks the beginning of a new age, when the worship of the "Mother of Indra", was substituted for that of "Indra" himself.

इन्द्रं या देवी सुभगा जजान,
सा न एतु वर्चसा संविदाना।

—*Angirasa Veda*, 6-38-1.

"May the Goddess who gave birth to Indra, appear to us, effulgent in her glory."

We find here for the first time the Mother conception of Godhead brought into prominence, as against the Father conception It is probably on account of his partiality for the original Father conception, as we find in the Gatha (Yasna 45-11) that Zamadagni has been called a matricide. This adjective 'matricide' must be taken in a figurative sense.

Otherwise, nobody could think of paying homage to a real matricide, as the avatar of God.

× रामस्य अनुग्रहार्थाय रावणस्य वधाय च।
अकाले ब्रह्मणा बोधः देव्यास् त्वयि कृतः पुरा॥

—*Kalika Purana*, 60-26.

The hymn runs on:

या हस्तिनि द्वीपिनि या हिरण्ये।
त्विषिर् अप्सु गोषु या पुरुषेषु ॥

—*Angirasa Nigama*, 6-38-2.

Which bears very much like the burden of the chandi.

या देवी सर्वभूतेषु दीप्तिरूपेण संस्थिता।

This is the real Devi-Sukta, or ought to be Yet thanks to the comparative ignorance of the Atharva Veda, we do not find it included in the Mantras used in the worship of Devi Durga.

Similarly in the Congregrational Prayer, whose value the Brahmo Samajists have rightly appreciated, a prosaic formula from the Upanisad is recited, as an affirmation of the belief in monotheism. I can hardly believe that the phrase एकमेवाद्वितीयम् would have got currency if the beautiful verse of the Atharva Veda, (than which there is not a stronger assertion of monotheism, anywhere in any literature) were more widely known.

समेत विश्वे वचसा पतिं दिवः
एको विभुर् अतिथिर् जनानाम्।
स पूर्व्यो नूतनम् आ विवासत्
तम् वर्तनिर अनुवावृत एकमित् पुरु ॥

—*Angirasa Nigama*, 7-31-1.

The last line of the above Rik has been paraphrased in the celebrated Mahimna Stotra as

नृणाम् अको गम्यस् त्वमसिपयसाम् अर्णव इव।

Thou art the only resort of all men.........the word (Single) being repeated twice in the original Rik.

Ramachandra is the Zarathushtra of India and Zarathushtra is the Ramachandra of Iran. Prisni and Gatha are equally our own Scriptures.

There are 17 Chapters in the Prisni and 17 Chapters in the Gatha. One chapter in each is the prologue to the main book, and one other chapter in each book is the Epilogue. The remaining 15 Chapters are to be read, one chapter a tithi. The dark fortnight is for the Prisni of Dark Ramachandra, and the bright fortnight is for the Gatha of white (Spitama=शुक्र) Zarathushtra. •

This period is also enjoined by the Angirasa Veda the Amavasia being prescribed for the Deva Yasna of India (7-79 1), and the Praurnamasi for the Pitri-Yana of Iran (7-80-4).

It need not be considered unusual that the Prisni appertains to the first 13 books only of the Angirasa Veda. There is little doubt that the latter books are subsequent additions. The 19th and the 20th chapters are almost wholly reproductions from the Rig Veda and they are not mentioned in the Pratisakhyas. *

In the Parppalada recension chapter 18 is wanting × and so is Chapter 15. § Book 14 contains the stanzas relating to wedding, which consist largely of Mantras from the 10th book of the Rig Veda. In any case a clearly different stratum of composition is visible from the 15th Chapter whence starts the prose portion. ‡

"There is no dobt that the 20th book is a late addition compiled for most part from the Rig Veda for ritualistic purposes. The concluding prayer at the end of book 19 (hymn 72) shows in fact that the collection was at some time conceived

• Whitney—*Atharva Veda-Introduction*, p. 141.

× Atharva Veda—*Introduction*, p. 141 (Ibid).

§ Bloomfield—*Atharva Veda and Gopatha Brahmana*, p. 94.

‡ Macdonell—*History of Sanskrit Literature*, p. 187.

as having come to a full-stop with book 19. Both books 19 and 20 are not treated in the Pratisukhya of the Atharva Veda or included in the analysis of the Samhita, as given in Pancha Patalika Significant is the reference of the Uttama Patala (Atha-Parisista 46-4-6) to the constituency of the Atharva Veda According to this text, the Saunakiya Samhita ended with book 16 unless it is assumed that reference is made to it in another Sakha" ||

"A critical study of the Text reveals that the first 18 books are divided into three grand divisions.

(i) The first books (i-vii) contains the short hymns on miscellaneous subjects.

(ii) The second (books, viii-xii) contains the long hymns on miscellaneous subjects

(iii) The third (books, xiii-xviii) consists of books characterised each by unity of subject.

It is clearly apparent that of the twenty books composing the present text of the Atharva Veda, the first 18, or not more than that were originally combined together to form a collection.

Book 20 is in the main a pure mass of excerpts from the Rig Veda It stands in no conceivable relation to the rest of the Atharva Veda. Book 19 has distinctly the aspect of being an after-gleaning.

(a) The Propathaka division is not extended beyond book 18.

(b) The old Anukramani stops at the same point.

(c) Kausika sutra ignores book 20 and implies ignorance of book 19.

(d) The Pratisakeya and its commentaries limit themselves to Books 1-18.

It is clear that the text ought to begin with division 1, since that is the most characteristic part of it all, and since books 1-6 are very likely the original nucleus of the whole collection. Since division 1, is made up of the hymns of the miscellaneous subjects (the short ones), it is natural that the other hymns of the miscellaneous subjects (the long ones) should follow next. Thus the last place is naturally left for het books characterised by unity of subject." *

|| Bloomfield—*Atharva Veda and the Gopatha Brahmana*, p. 35.

Whitney—*Atharva Veda* (Introduction), p. 141.

It would thus appear that the first 13 books only formed the original portion of the Angirasa Veda. + The Prisni is the cream of this original 13 books of the Angirasa Veda just as the Gatha is the cream of the 72 books of the Bhargava Veda (Yasna).

May the Prisni-Gatha be the guide of our National life. The Prisni contains the germ of all that is best in the subsequent literature of India, and the Gatha contains the germ of all that is best in the subsequent literature of Iran. The literature of India is said to have reached its high water mark in the Vaishnava love poems of which Dr. Tagore is the modern representative. The Ghazals of Persia are known for their charm all the wide world over. The Motiff in both of them is the worship of God through Love a complete self-surrender to God, of which the nearest approach is to be seen in the devotion of the lover to the beloved. The lover does not exist for himself... ..the centre of gravity of his life has shifted to the Beloved. "All thought, all passions, all delights" that rise in his heart, cluster around the Beloved. That is the way in which the existence of the lover is merged in that of the Beloved. All- the same it is not an unconscious or compulsory domination of one will by another. It is a voluntary surrender of the will to the will, and the lover is conscious of the joy of such surrender, and that joy is the object of his life. The lover does not lose his identity and yet he is identified with the Beloved. The lover exists, but unlike other, not for himself, and thus in a sense he exists not, for he does not exist for himself.

+ Macdonell—*History of Sanskrit Literature*, p. 189.

The devotee has become merely an instrument in the hands of God—the flute in the hand of Sri Krishna. the cult of love is no other than the intensity of feeling in religious life, and it expressed itself as Vaishnavism in India and as Sufism in Iran.

It may not be out of place to note here, that Sufism flourished in Iran, not for Islam, but in spite of Islam. Not to speak of thinking of God as the Beloved the Koran does not even concede to address Him as Father or Mother. Nowhere in the 114 chapters of the Koran, God has ever for once been addressed as Father. ÷ This is why the foremost Sufi saint Abu Sayed remarked that Sufism is to be found in 8/7 chapter (i. e. outside the bounds) of the Koran. *

Jalaluddin Rumi, the greatest of the Sufi poets had to tender apology for the impropriety of his having addressed God as "the Beloved" + Hafiz was denied a decent burial for the crime of his Sufi songs. § Al Mansur, the greatest saint of Sufism, had been killed on the scaffold for disseminating Sufi truths. ‡ It was not till the advent of Ghazzali, who is revered as its second Prophet ++ that Sufism came tolerated in Islam §§ By incorporating Sufism,

÷ Amirali—*Spirit of Islam*, p. 122.

* Nicholson—*Studies in Islamic Mysticism*; p. 95.

+ Claud Field—*Persian Literature*, p. 152.

§ Claud Field—*Persian Literature*, p. 214.

‡ Browne—*Literary History of Persia*, vol. I p. 435.

++ Browne—*Literary History of Persia*, vol. II p 176

§§ Zwemer—Ghazzali (*A Muslim Seeker after God*), p. 147.

Ghazzali infused new life into Islam ¶ and is thefore known as Hazzat-i-Islam or the Proof of Islam. ** All these Sufi teachers are Iranians by blood ‡‡ (and not Arabs) and took to Sufism inspite of Islam. As a matter of fact, the chief object of the Wahabis, who claim to be the most Orthodox seet of the Musalmans, is to purge Islam of the contamination of Sufism, and bring it back to its pristine Arab purity *

Be that as it may, both Vaishnavism and Sufism are based on the cult of love. There is no difference between them in this matter. The only difference between them is that the Vaishnavas prefer to adore with the devotion of the wife and Sufis prefer to worship with the devotion of the husband. The difference in the point of view is illustrated by an interesting anecdote. Amir Khusru is one of the great poets of Persian literature; he was the court-poet of Alauddin Khilzi and resided and wrote in India. He had imbibed the Indian spirit, and wrote in the Indian strain, and thought of the Beloved as the husband and wrote the following couplet:

तू शवाना मि नुमाइ, बा बर-ए के बूदि इम शब।
इनोज चशमे मस्त आस्त, आसर-ए खुमार दारद ॥

"You show marks of dissipation; on whose bosom had you been last night. The eyes are still drunk and bear marks of intoxication"

¶ Nicholson—*The Mystics of Islam*, p 24.
** Browne—*Literary History of Persia*, vol. II p. 296.
‡‡ Nicholson—*Studies in Islamic Mysticism*, p. 163.
* Cash—*The Expansion of Islam*, p. 190.

If addressed to the husband by the wife, it would only show that the intensity of love has developed into morbid Jealousy.

These lines do not hear very strange in the mouth of Radhika.

If addressed to a wife, as is customary with Sufi poets, the suggestion of infidelity is very repulsive.

The lines were recited to Jehangir by a Courtier. The language being Persian and not Hindi, Jehangir naturally thought that these were addressed to the wife and not to the husband, and was irritated at the vulgarity of taste shown in asking a wife about her paramour. He was very much displeased with the Maulvi, till the matters were explained to him, that having been Indianised, Amir Khusru wrote in the Indian strain. *

The sentiment of this bait is far from being chaste–far from being the high water mark of Vaishnava or Sufi poems but it helps to illustrate the only difference that there is between the Vaishnava and Sufi outlook.

And the origin of this cult of love we find in the Prisni Gatha.

The Prisni says: स नः पिता जनिता स उत बन्धुः (8–11) and the Gatha says रफेध्रम चग्वाओ त्यत फ्रियो फ्रियाइ दइवीत् (Gatha 9–2).

---

* *Nagari Pracharini Patrika*, Samvat 1980 p. 280.

Regarding the age of the Prophets, the Atharva Veda is subsequent to the Yaju-Rig-Sama Veda but prior to any other book of the Aryans. × This will satisfy the critic at least so far as the Prisni portion is cancerned. As regards the Gatha portion, it may be said that Ahura worship is the cult of the Gatha. It is also the cult of the earlier portions of the Rig Veda. So that the age of the Gatha is not far removed from that of the Rig Veda. At the same time there is strong denunciation of the Deva cult in the Yasna. It presupposes the previous existence of the Deva cult, which is the cult of the Veda. Thus the age of the Gatha is subsequent to, but not far removed from that of the Rig Veda.

The Kurukshetra war is now, on astronomical grounds, admitted to have taken place about 1500 B. C. Allowing one thousand years, for the cult of the Veda to grow up into the cult of the Gita, the Rig Veda may be said to have been composed about 2500 B. C. The Atharva Veda may have been composed about 2000 B. C. or about four thousand years before our time. (In an inscription of 7th eentury B. C. discovered by Hommel the name Mazda which is the cult of the Gatha occurs). In the Mahabharata we find that the Atharva Angirasa Samhita is called the best of all Scriptures.

अथर्वाङ्गिरसी ह्येषा श्रुतीनाम् उत्तमा श्रुतिः ।

—*Karna Parva*, 69-85.

× Macdonell—*History of Sanskrit Literature*, p. 196.

Thus the Prisni Gatha existed prior to the Mahabharata.

It is said that the Veda was composed in the Satya Yuga but they were classified (into Yaju, Rik, and Saman) in the Treta Yuga + The composition of Atharva Veda must have immediately followed the division of the Vedas—Atharva Veda having been composed earlier to any other book of Vedic literature. Thus the Prisni Gatha had been composed in the Treta Yuga. Bhargava Zamadagni was born at the junction of the Satya and the Treta Yugas i. e. at the beginning of the Treta Age, and Angirasa Ramachandra was born at the conjuction of the Treta and the Dwapara Yugas i. e. at the close of the Treta Age. ‡ Thus the Gatha of Zamadagni Zarathushtra is prior to the Prisni of Vena Ramachandra.

That the story of Parasu Rama is intended to represent the deeds of Zarathushtra, would be clear if we look through the allegory. The outstanding facts in the life of Parasu Rama are three viz.

(1) He laid his foot on the breast of Vishnu.
(2) He extirpated the Kshatrayas 21 times.
(3) He killed his mother at the direction of his father.

This is the Puranic way of saying, that Zarathushtra raised the standard of revolt against

(1) inconolatry.

+ *Bhagavat Purana*, 9-14-49.

‡ Pargiter—*Ancient Indian Historical Traditions*, p. 177

(2) caste–distinction and

(3) Matriarchal form of society.

That these his deeds are not to be taken in a literal sense would appear from the fact, that all these acts are not merely sacrilegeous but extremely sinful and would disentitle the perpetrator to be considered an Avatara. But the figurative meaning is quite clear.

Zamadagni did not like the idea that Vishnu should be considered as having a body, and so he laid his foot on the body of Vishnu. He did not like that national unity should be disrupted by division into castes, and therefore removed the other castes headed by the Kshatriyas (Kshatrya is here symbolical for the other three castes beginning with the Kshatriya for as against the Brahmin, the Kshatriya only counted). It should be noted that his was a process of levelling up and not levelling down. This is why the Kshatriyas are extirpated. Otherwise he would have established equality extirpating the Brahmans, i. e. reducing the Brahmins to the lower division, rather than bringing them all others up to the highest. He made all men (i) eligible to the highest truth, (ii) ready to fight the enemy and (iii) prepared to take up useful agriculture. All were expected to be militant and thus the special function of the Kshatriya as a separate caste ceased. Similarly the excesses of the matriarchal form of society culminates in the polyandry of Droupadi.

The idea did not appeal to Zamadagni, and he killed the supremacy of the mother, and established the superiority of the Father.

We can therefore very well see Zarathushtra incarnated in Zamadagni and be pretty sure that Zarathushtra is prior to Ramachandra, and the Gatha is anterior to the Prisni. This agrees also with internal evidence. For the Ugra Manyu of the Prisni evidently is a Sanskritic adaptation of the Zend Angra Manyu. अंग्र मन्यु must have been in use before उग्र मन्यु was brought into existence. Ugra Manyu occurs in the Angirasa Veda once and once only, while Angra Manyu is innumerable in the Gatha. उग्र मन्यु has been coined in imitation. Its relation with the Prisni is not so intimate, but Angra Manyu is essential to the Gatha and could not have been obtained by borrowing.

The later age of Ramahandra is also consistent with the tradition that Zamadagni lost all his glory after his encounter with Ramachandra. + This disconfiture of Parasu-Rama holds true only so far as India is concerned. In Iran his influence was ever on the increase. It is however not merely proper, but very essential for us to realise that both these Gospels both that of Zarathushtra as well as that of Ramachandra have equal claims on

---

+ (i) *Padma Purana*—Uttara Khanda (242-160) (ii) *Bhagavat*, 9 10-7 (iii) *Vishnu Purana*, 4-4.

our allegiance. It is not for us to pit the one against the other, and rejoice at the defeat of any one of them. If one is as honourable as our father, the other is no less respectable than our own uncle.

Negligence of this fundamental requisite (viz., regard for the sister community) is responsible for the dawnfall of both of them. It led to the domination of the Aryans by the semitic scriptures from which degradation it is only now that the race is beginning to recover. I do not say that the Semitic Scriptures may not supplement, but I say that they should not supplant, our noble heritage.

To what extent the aversion had grown would appear from the fact that even the Angirasa Nigama is still held under a ban, and is not recognised to be a genuine Veda. ×

This is due to the fact that the Bhargava Upastha (Avesta) forms a moiety of the Atharva Veda, and ironically enough, the other half also is supposed to be thereby tainted. Thus the whole of the Atharva Veda is held at a discount, being considered as the Veda of the Magians. ‡ The impression gathered strength from the fact, that of all the Vedas, the Angirasa Veda only was translated into Persian by Badauni. §

× Macdonell—*History of Sanskrit Literature* p 199.

‡ Bloomfield—*Atharva Veda* (Introduction) p. 20.

§ Ghani—*Persian Language in Moghul Court*, vol 111 p 34.

It is for us to overcome this suicidal prejudice. Let the sacred cord which both of us the Hindu and the Parsi put on ourselves, serve as the bond of unity. Let it be an indication of the fact that we belong to the same church, of which the sacred cord is the badge. It does not matter that the Hindu wears it on the shoulder and the Parsi on the waist. Amongst the Hindus also in its subsects there is a difference in the method of girting. For the Sama Vedins the girdle goes right down to the knee, for the Yajusvedins it reaches the hip, and for the Rigvedins it does not go lower than the waist. That does not make them different people. At the time of performing the Sradh ceremony all of them wear it on the right shoulder, instead of the usual left. This latter position is called प्राचीनावीत while the usual position is called उपवीत. There is a third position called निवीत in which the cord passes around the neck, over both the shoulders, and drops down in front.' Nivita is prescribed for all human actions. A reference to Kumarila Bhatta's Tantra Vartika (3-4-2) will show that Nivita also meant tying round the waist. || It would thus appear that in this matter, the Parsis have preserved the old custom, as also in the matter of vesting the cord on the ladies as well. The Hindus have made the variation. But the difference in the details does not count. The wearing of the cord is the important fact. How it is worn is a matter of minor importance.

|| Tilaka—*Orion*, p. 146.

The cord is the indication of our belonging not to the Hindu Church, nor to the Parsi Church, but of our belonging to the Joint Hindu-Parsi Church, of which the Prisni and the Gatha are the co-equal gospels. It is the great Church of the Vedanta, of which not only the Prisni and the Gatha, but the Dhammapada and the Mula-Sutra also are the scriptures, the universal Church in which the messages of Vardhamana and the Gautama, of Ramachandra and Zarathushtra have been beautifully synthesised in the great Gospel of life the glorious Gita. The author of the Gita learnt his lessons from the great Vivaswan + of whose two sons (1) Vaivaswata Yana was the earliest patriarch of Iran and (2) Vaivaswata Manu was the foremost Patriarch of India. × In the name of great Vivaswan let us remember that both the Prisni and the Gatha are derived from the same source that they are the two sides of the same shield and is our joint-heritage.

तम् उ ष्टुहि यः सु-इषुः सुधन्वा
यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमनसाय रुद्रम्
नमोभिर् देवम् असुरं दुवस्य ॥

—*Rig Veda*, 5-42-11.

Rudra the Deva and the Asura, is our Lord.

It was Gana-dhara Guru Govinda Sinha who early saw the vision of the Hindu-Parsi unity and brought it to life. He established the *third* theistic

---

+ Gita, 4-1.

× Macdonell—*Ved Mythology*, p. 139.

Church of the Vedic Religion——the Sinha-Sangat, or the Brotherhood of Lions.

The Hindu wears the sacred cord on the shoulder and the Parsi on the waist. Guru Govinda said that the Sikh would wear it openly on the wrist. And it was to be a coir of metal (कडा), that none could break.

He was out to gather recruits from all the races of the world and thus carried out the Vedic injunction. कृण्वन्तो विश्वम् आर्यम् (*Rig.* 9-63-5.)

याहाँ ताहाँ तुम धरम बिथारो।
दुष्ट दोखियनको पकड पछारो॥

—विचित्र नाटक.

One who preferred the iconic form of worship might glide into the Hindu fold, and one who preferred the an-iconic form, into the Parsi fold. But the High Gate (सिंह-द्वार) of the Nirmal-Pantha was open to all.

To the Sikh, both the cults are equally dear. The Prisni and the Gatha, he holds in equal respect.

दुइ ग्रन्थमे वाणी योइ।
चुन चुन कण्ट करे नित सोइ॥

—तनखाह्-नामा.

Guru Govinda is the spiritual successor of Ramachandra and Zarathushtra; and the Divine Gita, which is a synthesis of their message, he put in its proper place, as the Arbiter of the National Destiny.

आज्ञा भयी अकालका तब चालाया पन्थ।
सब शिखोंका हुकम् है गुरु मानिये ग्रन्थ॥

—रहेतनामा.

By his cheerful acceptance of the grim struggles of life, he made plain the meaning of the Gita.

दशम कथा भगवत् की भाषा करि बनायि ।
अपर वासना नाहि प्रभु धर्म्म युद्ध चायि ॥
—कृष्णावतार ।

May the पाञ्चजन्य (Democracy) of Guru Govinda, serve to revive to us the message of the Prisni and the Gatha, so that we may, with joined palms, seek the blessings of the universal Lord, Rudra, and shout the cry of victory.

ओँ सत् . ...रुद्र.........अकाल.

In the name of Rudra, the Eternal (सत्) and the Infinite (अकाल).

ॐ सत् रुद्र अकाल.

पृश्निः

उप-क्रमणिका.

पृश्नि-प्रेरणा

१. कथं महे असुराय ब्रवीर् अहम्, कथं पित्रे हरये त्वेष-नृम्र ।
पृश्निं वरुण दक्षिणा ददावान् पुनर् मघ त्वं मनसा चिकित्सीः ॥

२. न कामेन पुनर् मघो भवामि, संचक्षे कं पृश्निं एतां उपाजे ।
केन नु त्वम् अथर्वन् काव्येन केन जातेनासि जातवेदाः ॥

३. सत्यम् अहं गभीरः काव्येन, सत्यम् जातिनास्मि जातवेदाः ।
न मे दासो नार्यो महित्वा, व्रतं मिमाय यद् अहं धरिष्ये ॥

४. न त्वदन्यः कवितरो वरुण, न मेधया धीरतरः स्वधावन् ।
त्वं ता विश्वा भुवनानि वेत्थ स चिन् नु तज् जनो मायी बिभाय ॥

५. त्वं हि अङ्ग वरुण स्वधावन्, विश्वा वेत्थ जनिमा सुप्रणीते ।
किं रजसो एना परो अन्यद् अस्ति, एना किं परेण अवरम् अमुर ॥

६. एकं रजसः परम् अन्यद् अस्ति, पर एकेन दुर्णशं चिद् अर्वाक् ।
तत् ते विद्वान् वरुण प्रब्रवीमि, अधोवचसः पणयो भवन्तु,
नीचैर् दासा उपसर्पन्तु भूमिम् ॥

७. त्वं हि अङ्ग वरुण ब्रवीषि, पुनर् मघेषु अवद्यानि भूरि ।
मो षु पणीर् अभि एतावतो भूत् मा त्वा वोचन्न् अराधसं जनासः ॥

८. मा मा वोचन्न् अराधसं जनासः पुनस् ते पृश्निं जरितर् ददामि ।
स्तोत्रं मे विश्वं आयाहि शचीभिः अन्तर् विश्वासु मानुषीसु दिक्षु ॥

९. आ ते स्तोत्राणि उद्यतानि यन्तु, अन्तैर् विश्वासु मानुषीसु दिक्षु ।
देहि नु यन् मे अदत्तो असि, युज्यः मे सप्तपदः सखा असि ॥

१०. समा नौ बन्धुर् वरुण समाजा, वेदाहं तद् यद् नावेषा समाजा ।
ददामि तद् यत् ते अदत्तो अस्मि, युज्यस् ते सप्तपदः सखा अस्मि ॥

११. देवो देवाय गृणते वयोधाः, विप्रो विप्राय स्तुवते सुमेधाः ।
अजीजनो हि वरुणः स्वधावन् अथर्वानं पितरं देवबन्धुम् ॥
तस्मा उ राधः कृणुहि प्रशस्तम्, सखा नो असि परमं च बन्धुः ॥

१२. कः पृश्निं धेनुं वरुणेन दत्ताम्, अथर्वने सुदुघां नित्य वत्साम् ।
बृहस्पतिना सरयम् जुषाणो, यथावशं तन्वः कल्पयाति ॥

प्रतिपद्.

१. प्रपते इतः पापि लक्ष्मि, नश्ये इतः प्रा अमुतः पत ।
अयस्मयेन अङ्केन द्विषते त्वा सजामसि ॥

२. या मा लक्ष्मीः पतयालुर् अजुष्टा, अभिचस्कन्द वन्दनेव वृक्षम् ।
अन्यत्र अस्मत् सवितस् ताम् इतो धाः हिरण्य-हस्तो वसु नो रराणः ॥

३. एकशतम् लक्ष्म्यः मर्त्यस्य, साकं तन्वा जनुषो अधिजाताः ।
तासां पापिष्ठा निर् इतः प्रहिन्मः शिवा अस्मभ्यं जातवेदो नियच्छ ॥

४. एताः एनाः व्याकरम् , खिले गाः विष्ठिता इव ।
रमन्ताम् पुण्या लक्ष्मीर् या, या पापीस् ताः अनीनशम् ॥

५. परापेहि मनस् पापम् , किम् अशस्तानि शंससि ।
परेहि त्वा न कामये वृक्षान् वनानि संचर ॥

६. अव मा पाप्मन् सृज, वशी सन् मृडयासि नः ।
आ मा भद्रस्य लोके पाप्मन् धेहि अविहुतम् ॥

७. यो नः पाप्मन् न जहासि, तम् उ त्वा जहिमो वयम् ।
पथां अनु व्यावर्तन, अन्यं पाप्मा अनुपद्यताम् ॥

८. यद् विद्वांसो यद् अविद्वांसो, एनांसि चकृमा वयम् ।
यूयं नस् तस्मान् मुञ्चत, विश्वे देवा सजोषसः ॥

९. यदि जाग्रद् यदि स्वप्नन्, एनः एनसि अकरम् ।
भूतं मा तस्माद् भव्यं च, द्रुपदाद् इव मुञ्चताम् ॥

१०. द्रुपदाद् इव मुमुचानः, स्विन्नः स्नात्वा मलाद् इव ।
पूतं पवित्रेनेवा आज्यम् विश्वे शुम्भन्तु मैनसः ॥

११. यद् अन्नं अद्मि बहुधा विरूपम्, हिरण्यं अश्वं उत गाम् अजाविम् ।
यद् एव किञ्च प्रतिजग्राहाहम् । अग्निष्टद् देाता सुहुतं कृणोतु ॥

१२. यन् मा हुतम् अहुतम् आजगाम, दत्तम् पितृभिर् अनुमतं मनुष्यैः ।
यस्मान् मे मन उदिव रारजीति, अग्निष्टद् देाता सुहुतं कृणोतु ॥

१३. यद् अन्नं अद्मि अनृतेन देवाः, दास्यन्न् अदास्यिन्न् उत संगृणामि ।
वैश्वानरस्य महतो महिम्ना शिवं मह्यम् मधुमद्अस्तु अन्नम् ॥

१४. सत्यम् बृहद् ऋतम् उग्रं दीक्षा, तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।
सा नेा भूतस्य भव्यस्य पत्नी उरुं लेाकं पृथिवीनः कृणोतु ॥

१५. मनसे चेतसे धिये आकूतये उत चित्तये ।
मत्यै श्रुताय चक्षसे विधेम हविषा वयम् ॥

१६. ये त्रिसप्ता परियन्ति विश्वा रूपाणि बिभ्रतः ।
वाचस्पतिर् बला तेषाम् तन्वो अदय दधातु मे ॥

१७. पुनर् एहि वाचस्पते देवेन मनसा सह ।
वसोष्पते निरमय मय्येवास्तु मयि श्रुतम् ॥

१८. भूतभूतेषु पय आदधाति, स भूतानाम् अधिपतिर् बभूव ।
तस्य मृत्युश् चरति राजसूयम् स राजा राज्यम् अनुमन्यताम् इदम् ॥

१९. सर्वो वै तत्र जीवति गैार् अश्वः पुरुषः पशुः ।
यत्रेकम् ब्रह्म क्रियते परिधिर जीवनाय कम् ॥

२०. अपक्रामन् पैारुषेयाद् वृणानो दैव्यं वचः ।
प्रणीतीर् अभ्यावर्तस्व विश्वेभिः सखिभिः सह ॥

२१. सुविज्ञानं चिकितुषे जनाय सच्चा असच्च वचसी पस्पृधाते ।
तयोर् यत् सत्यम् यतरद् ऋजीयस् तद् इत् सेामो अवति हन्ति असत् ॥

२२. आ पश्यति प्रति पश्यति परा पश्यति पश्यति ।
दिवम् अन्तरिक्षम् आद् भूमिम् सर्वं तद् देवी पश्यति ॥

२३. आस्थाद् दयौर् आस्थात् पृथिवी, आस्थाद् विश्वम् इदम् जगत् ।
आस्थाने पर्वताः अस्थुः स्थाम्नि अश्वान् अतिष्ठिपम् ॥

द्वितीया।

१. दिवस् पृथिव्या अन्तरिक्षात् समुद्रात्, अग्नेर् वातान् मधुकशा हि जज्ञे ।
ताम् चायित्वा अमृतम् वसानाम, हृद्भिः प्रजाः प्रतिनन्दन्ति सर्वाः ॥

२. महत् पयो विश्वरूपम् अस्याः, समुद्रस्य त्वोत रेत आहुः ।
यत एति मधुकशा रराणा, तत् प्राणास् तद् अमृतम् निविष्टम् ॥

३. पश्यन्ति अस्याश् चरितं पृथिव्याम, पृथङ नरो बहुधा मीमांसमानः ।
अग्नेर् वातान् मधुकशा हि जज्ञे मधुकशा मरुताम उग्रा नप्तिः ॥

४. माता आदित्यानां दुहिता वसूनाम् । प्राणः प्रजानाम् अमृतस्य नाभिः ।
हिरण्यवर्णा मधुकशा घृताची, महान् भर्गश् चरति मर्त्येषु ॥

५. मधोः कशाम् अजनयन्त देवाः, तस्या गर्भो अभवद् विश्वरूपः ।
तम् जातम् तरुणं पिपर्ति माता स जातो विश्वा भुवना विचष्टे ॥

६. हिङ्क रिक्रती बृहती वयोधा, उच्चैर् घोषा या अभि एति व्रतम् ।
त्रीन् धर्म्मान् अभि वावशाना, मिमाति मायुम् पयते पयोभिः ॥

७. स्तनयित्नुस् ते वाक् प्रजापते, वृषा शुष्मं क्षिपसि भूम्याम् अधि ।
अग्नेर् वातान् मधुकशा हि जज्ञे, मधुकशा मरुतामुग्रा नप्तिः ॥

८. आरभस्व इमां अमृतस्य श्रुष्टिम्, अछिद्यमाना जरदष्टिर् अस्तुते ।
असुं ते आयुः पुनर् आभरामि रजस् तमो मोपगा मा प्रमेष्ठाः ॥

९. मृत्युर् ईशे द्विपदाम् मृत्युर् ईशे चतुष्पदाम् ।
तस्मात् त्वां मृत्योर् गोपतेर्, उद्भरामि स मा बिभेः ॥

१०. सेा अरिष्टः न मरिष्यसि, न मरिष्यसि मा विभेः।
न वै तत्र म्रियन्ते यन् नेा यन्त्य् अधमं तमः ॥

११. यत् ते नियानं रजसम् मृत्येा अनवधर्ष्यम्,
पथ इमं तस्माद् रक्षन्ती ब्रह्मा अस्मै वर्म्मं कृन्मसि ॥

१२. अग्नेष् टे प्राणम् अमृताद्, आयुष्मतेा वन्वे जातवेदसः।
यथा न रिष्या अमृतः सजूर् असस् तत् ते कृणोमि तद् उ ते समृध्यताम् ॥

१३. यत् कृषते यद् वनुते यच्च वस्नेन विन्दते।
सर्वं मर्त्यस्य तन् नास्ति क्रव्याच् चेद् अनिराहितः ॥

१४. अयम् जीवतु मा मृत, इमं समीरयामसि।
कृणोमि अस्मै भेषजम् मृत्येा मा पुरुषम् वधीः ॥

१५. यद् गिरिषु पर्वतेषु गेाषु अश्वेषु यन् मधु।
सुरायाम् सिच्यमानायाम् यत् तत्र मधु तन् मयि ॥

१६. यत् स्वप्ने अन्नम् अश्नामि, न प्रातर् अधिगम्यते।
सर्वम् तद् अस्तु मे शिवम् नहि तद् दृश्यते दिवा ॥

१७. अहम् अस्मि सहमान उत्तरो नाम भूम्याम्।
अभिषाड् अस्मि विश्वाषाड् आशाम् आशाम् विषासहिः ॥

१८. स्तनयित्नुस् ते वाक् प्रजापते वृषा शुष्मम् क्षिपसि भूम्याम् अधि।
तां पशव उपजीवन्ति सर्वे तेन सा इषं उर्जं पिपर्ति ॥

१९. गिरावरगराटेषु हिरण्ये गेाषु यद् यशः।
सुरायां सिच्यमानायाम् कीलाले मधु तन् मयि ॥

तृतीया.

१. यम् ओदनं प्रथमजा ऋतस्य, प्रजापतिस् तपसा ब्रह्मणे अपचत्।
या लेाकानां विधृतिर् नाभिरेषात् तेनैादनेना अतितराणि मृत्युम् ॥

२. येना अतरन् भूतकृतो अतिमृत्युम्, यम् अन्वविन्दन् तपसा श्रमेण ।
यम् पपाच ब्रह्मणे ब्रह्म पूर्वम् तेनौदनेना अतितराणि मृत्युम् ॥

३. यो दाधार पृथिवीम् विश्वभोजसम्, यो अन्तरिक्षं आपृणाद् रसेन ।
यो अस्तभ्नाद् दिवं उर्द्ध्वो महिम्ना तेनौदनेना अतितराणि मृत्युम् ॥

४. यस्मान् मासा निर्म्मितास् त्रिंशदराः, संवत्सरो यस्मान् निर्म्मितो द्वादशारः ।
अहोरात्रौ यं परियन्तौ नापुस् तेनौदनेना अतितराणि मृत्युम् ॥

५. यः प्राणदः प्राणदवान् बभूव, यस्मै लोकाः घृतवन्त क्षरन्ति ।
ज्योतिष्मतीः प्रदिशो यस्य सर्वास् तेनौदनेना अतितराणि मृत्युम् ॥

६. यस्माद् पक्वाद् अमृतं सम्बभूव, यो गायत्र्या अधिपतिर् बभूव ।
यस्मिन् वेदाः निहिताः विश्वरूपास्, तेनौदनेन अतितराणि मृत्यम् ॥

७. अवबाधे द्विषन्तम् देवपीयुम्, सपत्ना ये मे अप ते भवन्तु ।
ब्रह्मौदनं विश्वजितं पचामि, शृण्वन्तु मे श्रद् दधानस्य देवाः ॥

८. यज्ञेन यज्ञं अयजन्त देवास्, तानि धर्म्माणि प्रथमानि आसन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्व्वे साध्याः सन्ति देवाः ॥

९. यज्ञो बभूव स आ बभूव, स प्रजज्ञे स उ वावृधे पुनः ।
स देवानाम् अधिपतिर् बभूव, सो अस्मासु द्रविणं आदयातु ॥

१०. यद् देवा देवान् हविषा यजन्त, अमर्त्यान् मनसा मर्त्येन ।
मदेम तत्र परमे व्योमन् पश्येम तद् उदितौ सूर्य्यस्य ॥

११. यत् पुरुषेण हविषा, यज्ञं देवा अतन्वत ।
अस्ति नु तस्माद् ओजीयो यद् विहव्येन इजिरे ॥

१२. मुग्धा देवा उत शुना यजन्त, उत गोर् अङ्गैः पुरुधा यजन्त ।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस् तम् इहेह ब्रवः ॥

१३. अनृणा अस्मिन् अनृणाः परस्मिन्, तृतीये लोके अनृणाः स्यामः ।
ये देवयानाः पितृयानाश्च लोकाः सर्वान् पथो अनृणाः आक्षियेम ॥

चतुर्थी.

अध्यात्मा.

१. को अस्मिन् यज्ञं अदधाद्, एको देवो अधि-पुरुषे ।
को अस्मिन् सत्यम्, को अनृतम् कुतो मृत्युः कुतो अमृतम् ॥

२. यो वै ते विदयाद् अरणी, याभ्याम निर्मथ्यते वसु ।
स विद्वान् ज्येष्ठं मन्येत स विदयात् ब्राह्मणं महत् ॥

३. तन्त्रम एके युवती विरूपे अभ्याक्रामं वयतः षण्म यूखम ।
प्रान्यास् तन्तूस् तिरते धत्ते अन्या नापवृञ्जातेन गमातो अन्तम् ॥

४. तयोर् अहम् परिनृत्यन्त्योर् इव, न विजानामि यतरा परस्तात् ।
पुमान् एनद् वयत्य उद्-गृणाति, पुमान् एनद् विजभारा अधिनाके ॥

५. शिवास् त एका अशिवास् त एकाः सर्वा बिभर्षि सुमनस्यमानः ।
तिस्रो वाचो निहिता अन्तरस्मिन् तासाम् एका विपपाता अनुघोषम् ॥

६. पुण्डरीकं नवद्वारम त्रिभिर् गुणेभिर् आवृतम् ।
तस्मिन् यद् यक्षम् आत्मन्-वत् तद् वै ब्रह्मविदो विदुः ॥

७. यो विदयात् सूत्रं विततम, यस्मिन्न् ओताः प्रजाः इमाः ।
सूत्रं सूत्रस्य यो विदयात् स विदयात् ब्राह्मणं महत् ॥

८. वेदा अहं सूत्रं विततम, यस्मिन्न् ओताः प्रजाः इमाः ।
सूत्रं सूत्रस्याहं वेद अथ यद् ब्राह्मणं महत् ॥

९. अकामो धीरो अमृतः स्वयंभूः रसेन तृप्तो न कुतश्चनोनः ।
तमेव विद्वान् न बिभाय मृत्योर् आत्मानं धीरं अजरं युवानम् ॥

१०. आविष्कृणुष्व रूपाणि मात्मानं अपगूहथाः ।
अथ सहस्रचक्षो त्वम प्रतिपश्याः किमिदिनः ॥

११. शिवे ते स्ताम द्यावापृथिवी असन्तापे अभिश्रियो ।
शं ते सूर्य आ तपतु शं वातो वातु ते हृदे ।
शिवा अभिक्षरन्तु त्वा आपो दिव्या पयस्वतीः ॥

१२. शिवा स्ते सन्त्वोषधय उत्तरां पृथिवीम अभि ।
तत्र त्वादित्यौ रक्षताम् सूर्याचन्द्रमसाव् उभा ॥

पञ्चमी.

तत्वज्ञानम्.

१. यो भूतं च भव्यं च, सर्वं यश् चाधितिष्ठति ।
स्वर् यस्य च केवलं तस्मै ज्येष्टाय ब्रह्मणे नमः ॥

२. आविः सन् निहितं गुहा, जरन नाम महत् पदम् ।
तत्रेदं सर्वम् आर्पितम् एजत् प्राणत् प्रतिष्ठितम् ॥

३. यतः सूर्य्य उदेति, अस्तं यत्र च गच्छति ।
तद् एव मन्ये अहं ज्येष्टम् तद् उ नात्येति किञ्चन ॥

४. एकचक्रं वर्तते एकनेमि, सहस्राक्षं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान यद् अस्य अर्धं क्व तद् बभूव ॥

५. पञ्चवाही वहति अग्रम् एषाम्, प्रष्टयो युक्ताः अनुसंवदन्ति ।
अयातम् अस्य ददृशे न यातम्, परं नेदीयो वरं दवीयः ॥

६. या पुरस्ताद् युज्यते या च पश्चात्, या विश्वतो युज्यते या च सर्वतः ।
यया यज्ञः प्राङ् तायते तत्र तत्र तां त्वा पृच्छामि कतमा स ऋचाम् ॥

७. यद् एजति पतति यच्च तिष्ठति, प्राणद् अप्राणन् निमिषच्च यद् भुवत् ।
तद् दाधार पृथिवीं विष्वरूपम् तत् सम्भूय भवति एकम् एव ॥

८. अनन्तम् विततम् पुरुत्र अनन्तम्, अनन्तं अन्तवच्च चा समन्ते
तेन नाकपालश् चरति विचिन्वन् विद्वान् भूतम् उत भव्यम् अस्य ॥

९. प्रजापतिश् चरति गर्भे अन्तर्, अदृश्यमानो बहुधा विजायते ।
अर्धेन विश्वं भुवनं जजान, यद् अस्य अर्धं कतमः स केतुः ॥

१०. यत्र देवा मनुष्याश्च, अरा नाभाव् इव श्रिताः ।
अपां त्वा पुष्पं पृच्छामि, यत्र तन् मायया हितम् ॥

११. ऊर्ध्वं भरन्तम् उदकम् कुम्भेनेवोदाहार्य्यम् ।
पश्यन्ति सर्वे चक्षुषा न सर्वे मनसा विदुः ॥

१२. दूरे पूर्णेन वसति दूरे ऊनेन हीयते ।
महद् यक्षं भुवनस्य मध्ये, तस्मै वलिं राष्ट्रभृतो भरन्ति ॥

१३. कुत इन्द्र कुतः सोमः, कुतो अग्निर् अजायत ।
कुतस् त्वष्टा समभवत् कुतो धाता अजायत ॥

१४. इन्द्राद् इन्द्रः सोमात् सोमः, अग्नेर् अग्निर् अजायत ।
त्वष्टा हि जज्ञे त्वष्टुर् धातुर् धाता अजा अजायत ॥

१५. पूर्णात् पूर्णम् उदचति, पूर्णं पूर्णेन सिच्यते ।
उतो तद् अदय विदयाम, यतस् तत् परिषिच्यते ॥

१६. तस्माद् वै विद्वान् पुरुषम्, इदं ब्रह्मेति मन्यते ।
सर्वा हि अस्मिन् देवता गावो गोष्ट इवासते ॥

१७. मह्यम् आपो मधुमद् एरयन्ताम्, मह्यम् सूरो अभरज् ज्योतिषेकम् ।
मह्यम् देवा उत विश्वे तपोजा मह्यम् देवः सविता व्यचोधात् ॥

१८. अहं विवेच पृथिवीम् उत दयाम्, अहम् ऋतूर् अजनयं सप्त साकम् ।
अहं सत्यं अनृतं यद् वदामि अहम दैवीं परिवाचम् विशश्च ॥

१९. अहं जजान पृथिवीम् उत दयाम्, अहं कतूर् अजनयम् सप्त सिन्धून् ।
अहं सत्यं अनृतं यद् वदामि, यो अग्निषोमाव् अजुषे सखाया ॥

२०. मधुमन् मे निष्क्रमणम् मधुमन् मे परायणम् ।
वाचा वदामि मधुमद् भूयासम् मधुसन्दृशः ॥

२१. यशा इन्द्रो यशा अग्निर् यशा सोमो अजायत ।
यशा विश्वस्य भूतस्य अहम् अस्मि यशस्तमः ॥

२२. यत्र देवाः ब्रह्मविदो ब्रह्मज्येष्टम् उपासते ।
यो वै तान् विदयात् प्रत्यक्षम् स ब्रह्म-वेदिता भवेत् ॥

२३. स वेद पुत्रं पितरं स मातरम् स सुनुर् भुवत् पुनर् मघः ।
स दयाम् और्णोत् अन्तरिक्षं स स्वः, स इदम् विश्वम् अभवत् स आभवत् ॥

२४. इदं जनासो विदथ महद् ब्रह्म वदिष्यति ।
न तत् पृथिव्या नेा दिवि येन प्राणन्ति वीरुधः ॥

षष्ठी.

विश्व-विसृष्टिः

१. यन् मन्युर् जायाम् आवहत्, सङ्कल्पस्य गृहाद् अधि ।
के आसन् जन्याः के वराः क उ ज्येष्ठवरो अभवत् ॥

२. तपश् चैवास्ताम् कर्म्म च, अन्तर् महत्य् अर्णवे ।
ते आसन् जन्यास् ते वरा ब्रह्म ज्येष्टवरो अभवत् ॥

३. अजाता आसन् ऋतवो अथ धाता बृहस्पतिः ।
इन्द्राग्नी अश्विना तर्हि के तम् ज्येष्टम् उपासत ॥

४. तपश्चैवास्ताम् कर्म्म च अन्तर् महत्य अर्णवे ।
तपो ह जज्ञे कर्म्मणस् तत् ते ज्येष्ठम् उपासत ॥

५. यः श्रमात् तपसेा जातेा लेाकान्त् सर्वान् समानशे ।
सेामं यश् चक्रे केवलम् तस्मै ज्येष्ठाम् ब्रह्मणे नमः ॥

६. स्कम्मेनेमे विष्टम्भिते, दयौश्च भूमिश्च तिष्टतः ।
स्कम्भ इदम् सर्वम् अत्मॅन्-वत् यत् प्राणन् निमिषच् च यत् ॥

७. स्कम्भेा दाधार दयावा-पृथिवी उभे, स्कम्भेा दाधार उरु अन्तरिक्षम् ।
स्कम्भेा दाधार प्रदिशः षड उर्वी स्कम्भ इदं विश्वं भुवनं आविवेश ॥

८. कस्मिन्न् अङ्गे तपेा अस्याधितिष्ठति, कस्मिन्न् अङ्गे ऋतम् अस्य अध्याहितम् ।
क्व व्रतं क्व श्रद्धयास्य तिष्ठति कस्मिन्न् अङ्गे सत्यम् अस्य प्रतिष्ठितम् ॥

९. कस्माद् अङ्गाद् दीप्यते अग्निर् अस्य, कस्माद् अङ्गात् पवते मातरिश्वा ।
कस्माद् अङ्गाद् विमिमीते अधि चन्द्रमा मह स्कम्भस्य मिमानो अङ्गम् ॥

१०. कस्मिन्न् अङ्गे तिष्ठति भूमिर् अस्य, कस्मिन्न् अङ्गे तिष्ठति अन्तरिक्षम् ।
कस्मिन्न् अङ्गे तिष्ठति आहिता दयौः कस्मिन्न् अङ्गे तिष्ठति उत्तरं दिवः ॥

११. क्व प्रेप्सन् दीप्यते ऊर्ध्वो अग्निः, क्व प्रेप्सन् पवते मातरिश्वा ।
यत्र प्रेप्सन्तीर् अभियन्ति आपः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥

१२. क्व अर्धमासा क्व यन्ति मासाः, संवतसरेण सह संविदानाः ।
यत्र यन्ति ऋतवो यत्र आर्तवाः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥

१३. क्व प्रेप्सन्ती युवती विरूपे अहोरात्रे द्रवतः संविदाने ।
यत्र प्रेप्सन्तीर् अभि यन्ति आपः स्कम्भं तं ब्रुहि कतमः स्विदेव सः ॥

१४. यत् परमम् अवमं यच्च मध्यमं, प्रजापतिः स सृजे विश्वरूपम् ।
कियता स्कम्भः प्रविवेश तत्र, यन् न प्राविशत् कियत् तद् बभूव ॥

१५. कियता स्कम्भः प्र विवेश भूतम्, कियद् भविष्यद् अन्वाशये अस्य ।
एकं यद् अङ्ग अकृणोत् सहस्रधा कियता स्कम्भः प्रविवेश तत्र ॥

१६. यत्र लेाकांश्च केाशांश्च आपेा ब्रह्मजनाः विदुः ।
असच्च च यत्र सच्च चान्तः स्कम्भं त ब्रुहि कतमः स्विदेव सः ॥

१७. यत्र तपः पराक्रम्य व्रतं धारयत्य् उत्तरम् ।
ऋतं च यत्र श्रद्धा च आपेा ब्रह्म समाहिता ॥

१८. यस्मिन् भूमिर् अन्तरिक्षम् दयौर् यस्मिन् अधि आहिता ।
यत्राग्निश् चन्द्रमाः सूर्यो वातम् तिष्ठन्ति आर्पिताः ॥

१९. यस्य त्रयस्त्रिंशद् देवाः, अङ्गे सर्वे समाहिताः ।
यत्रामृतं च मृत्युश्च पुरुषे अधि समाहिते ॥

२०. यत्र ऋषयः प्रथमजाः ऋचः साम यजुर् मही ।
एकर्षिर् यस्मिन् आर्पितः स्कम्भं तं ब्रुहि कतमः स्विदेव सः ॥

२१. यस्माद् ऋचो अपातक्षन्, यजुर् यस्माद् अपाकषन् ।
सामानि यस्य लोमानि अथर्वाङ्गिरसो मुखम् ॥

२२. यत्रादित्याश्च, रुद्राश्च, वसवश्च समाहिताः ।
भूतं च यत्र भव्यं च सर्वे लोकाः प्रतिष्ठिताः ॥

२३. असच्च शाखां प्रतिष्ठन्तीम् परमिव जना विदुः ।
उतो सन् मन्यन्ते अवरे ये शाखां उपासते ॥

२४. बृहन्तो नाम ते देवाः ये सतः परिजज्ञिरे ।
एकं तद् अंग स्कम्भस्य असद् आहुः परेजनाः ॥

२५. यस्य त्रयस्त्रिंशद् देवाः निधिं रक्षन्ति सर्वदा ।
निधिं तम अद्य को वेद यं देवा अभिरक्षथ ॥

२६. स्कम्भे लोकाः स्कम्भे तपः, स्कम्भे अधि ऋतम् आहितम् ।
स्कम्भ त्वा वेद प्रत्यक्षम् इन्द्रे सर्वम् समाहितम् ॥

२७. ये पुरुषे ब्रह्म विदुस् ते विदुः परमेष्ठिनं ।
यो वेद परमेष्ठिनं यश्च वेद प्रजापतिम् ।
ज्येष्टं ये ब्राह्मणं विदुस् ते स्कम्भं अनुसंविदुः ॥

सप्तमी.

आस्तिकता.

१. बृहन्न् एषाम् अधिष्ठाता, अन्तिकाद् इव पश्यति ।
यस् तायन् मन्यते चरन् सर्वं देवा इदं विदुः ॥

२. यस् तिष्ठति चरति यश्च वञ्चति, यो निलायं चरति यः प्रतङ्कम् ।
द्वौ संनिषद्य यन् मन्त्रयेते राजा तद् वेद वरुणस् तृतीयः ॥

३. उतेयं भूमिर् वरुणस्य राज्ञः उतासौ दयौर् बृहती दूरे-अन्ता ।
उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्न् अल्प उदके निलीनः ॥

४. उत यो दयाम् अतिसर्पात् परस्तात्, न स मुच्यातै वरुणस्य राज्ञः ।
दिवः स्पशः प्रचरन्ती इदम् अस्य सहस्राक्षा अति पश्यन्ति भूमिम् ॥

५. सर्वं तद् राजा वरुणो विचष्टे यद् अन्तरा रोदसी यत् परस्तात् ।
संख्याता अस्य निमिषो जनानाम् अक्षान् इव श्वघ्नी निमिनोति तानि ॥

६. ये ते पाशा वरुण सप्त सप्त, त्रेधा तिष्ठन्ति विषिता रुशन्तः ।
छिनन्तु सर्वे अनृतं वदन्तम् यः सत्यवाद्यति तं सृजन्तु ॥

७. शतेन पाशैर् अभिधेहि वरुण, मा ते मोचि अनृतवाङ् नृचक्षः ।
आस्तां जाल्म उदरं श्रंशयित्वा कोश इवाबन्धः परिकृत्यमानः ॥

८. यः समाम्यो वरुण यो व्याम्यो, यः संदेश्यो वरुण यो विदेश्यः ।
यो दैवो वरुण यश्च मानुषः, तैस् त्वा सर्वैर् अभिष्यामि पाशैर् ।
अमुष्यायणः अमुष्याः पुत्रः, तान उ ते सर्वान् अनु सन्दिशामि ॥

९. अयम् देवानाम् असुरो विराजति, वशा हि सत्या वरुणस्य राज्ञः ।
ततस्परि ब्रह्मणा शाशदान उग्रस्य मन्योर् उद् इमं नयामि ॥

१०. ययोर् ओजसा स्कभिता रजांसि, यौ वीर्यैर् वीरतमा शविष्ठा ।
यौ पत्येते अप्रतीतौ सहोभिर् विष्णुम् अगन् वरुणं पूर्वहूतिः ॥

११. यस्येदम् प्रदिशि यद् विरोचते, प्र चानति वि च चष्टे शचीभिः ।
पुरा देवस्य धर्म्मणा सहोभिर् विष्णुम् अगन् वरुणं पूर्वहूतिः ।

१२. दिवो विष्ण उत वा पृथिव्या, महो विष्ण उरोर् अन्तरिक्षात् ।
हस्तौ पृणस्व बहुभिर् वसव्यैर् आ प्रयच्छ दक्षिणाद् ओत सव्यात् ॥

अष्टमी.

अद्वयता

१. इन्द्रं मित्रं वरुणम् अग्निम् आहुर्, अथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्राः बहुधा वदन्ति अग्निं यमं मातरिश्वानम् आहुः ॥

२. सुमेत विश्वे वचसा पतिं दिवः एको विभुर् अतिथिर् जनानाम् ।
स पूर्व्यो नूतनम् आ विवासत् तम् वर्तनिर् अनुवावृत एकम् इत् पुरु ॥

३. महद् यक्षम् भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे ।
तस्मिन् श्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखाः ॥

४. यत् प्राङ् प्रत्यङ् स्वधया यासि शीभम् नानारूपे अहनी कर्षि मायया ।
तद् आदित्य महि तत्-ते महि श्रवो यद् एको विश्वं परि भूम जायसे ॥

५. रोहितो द्यावा पृथिवी अदृंहत् तेन स्व स्वभितं तेन नाकः ।
तेनान्तरिक्षं विमिता रजांसि तेन देवा अमृतम् अन्वविन्दन् ॥

६. नाम नाम्ना जोहवीति पुरा सूर्यात् पुरोषसः
स ह तत् स्वारज्यम् इयाय । यस्मात् नान्यत् परम् अस्ति भूतम् ॥

७. यस्य त्रयस्त्रिंशद् देवाः अङ्गे गात्रा विभेजिरे ।
तान् वै त्रयस्त्रिंशद् देवान् एके ब्रह्मविदो विदुः ॥

८. दिव्यो गन्धर्वः भुवनस्य यस् पतिर् एक एव नमस्यो विक्षु ईड्यः ।
तं त्वा यौमि ब्रह्मणा दिव्य देव नमस्ते अस्तु दिवि ते सधस्थम् ॥

९. यो अग्नौ रुद्रो यो अप्सु अन्तर्, यो ओषधीर् वीरुध अविवेश ।
य इमा विश्वा भुवनानि चाक्लृपे तस्मै रुद्राय नमो अस्तु अग्नये ॥

१०. यः सोमे अन्तर् यो गोषु अन्तर्, य आविष्टो वयःसु यो मृगेषु ।
य आविवेश द्विपदो यश् चतुष्पदस् तेभ्यो अग्निभ्यो हुतम् अस्तु एतत् ॥

११. स नः पिता जनिता स उत बन्धुर् धामानि वेद भुवनानि विश्वा ।
यो देवानां नामध एक एव तम् संप्रश्नं भुवना यन्ति सर्वा ॥

१२. यदि अन्तरिक्षे यदि वाते आस, यदि वृक्षेषु यदि वोलपेषु ।
यद् अश्रवन् पशव उद्यमानम् तद् ब्राह्मणं पुनर् अस्मान् उपैतु ॥

१३. तव चतस्र प्रदिशस् तव दयौस् तव पृथिवी तवेदम् अन्तरिक्षम् ।
तवेदम् सर्वम् आत्मन्-वद् यत् प्राणत् पृथिवीम् अनु ॥

१४. उरुः कोशो वसुधानस् तवायम् यस्मिन्न् इमा विश्वा भुवनान्य् अन्तः ।
स नो मृड पशुपते नमस्ते परः क्रोष्टारो अभिमाः श्वानः परः ॥

१५. नमस्ते अस्तु आयते नमो अस्तु परायते ।
नमस्ते रुद्र तिष्ठते आसीनायोत ते नमः ॥

१६. नमः सायम् नमः प्रातर् नमो रात्र्या नमो दिवा ।
भवाय च शर्वाय च उभाभ्याम अकरं नमः ॥

नवमी.

प्रतीकवादः

१. ये पन्थानो बहवो देवयाना, अन्तरा द्यावापृथिवी संचरन्ति ।
तेषाम् अज्यानिं यतमो वहाति तस्मै मां देवाः परिधत्तेह सर्वे ॥

२. अन्ति सन्तं न जहाति, अन्ति सन्तं न पश्यति ।
देवस्य पश्य काव्यम् न ममार न जीर्यति ॥

३. सनातनम् एनम् आहुर् उताद्य स्यात् पुनर् नव ।
अहोरात्री प्रजायेते अन्यो अन्यस्य रूपयोः ॥

४. बालाद् एकम् अनीयस्कम उतैकं नैव दृश्यते ।
ततः परिष्वजीयसी देवता सा मम प्रिया ॥

५. परं मृत्यो अनु परेहि पन्थाम् यस्त एष इतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि इहेमे वीरा बहवो भवन्तु ॥

६. आविर् वै नाम देवता ऋतेनास्ते परीवृता ।
तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः ॥

७. शतं सहस्रं अयुतम् न्यर्बुदम्, असंख्येयम् स्वम् अस्मिन् निहितम् ।
तद् अस्य घ्नन्ति अभिपश्यत एव तस्माद् देवो रोचत एष एतत् ॥

८. त्वम् स्त्री त्वम् पुमान् असि, त्वम् कुमारः उत वा कुमारी ।
त्वम् जीर्णो दण्डेन वञ्चसि, त्वम् जातो भवसि विश्वतोमुखः ॥

९. उतैषाम् पिता उत वा पुत्र एषाम्, उतैषाम् ज्येष्ठ उत वा कनिष्ठः ।
एको ह देवो मनसि प्रविष्टः प्रथमो जातो स उ गर्भे अन्तः ॥

१०. यस्य व्रतं पशवो यन्ति सर्वे यस्य व्रत उपतिष्ठन्त आपः ।
यस्य व्रते पुष्टपतिर् निविष्टस् तम् सरस्वन्तम् अवसे हवामहे ॥

११. का आसीत प्रमा प्रतिमा किं निदानम्, आज्यम् किम् आसीत् परिधिः क आसीत् ।
छन्दः किम् आसीत् प्रउगं किम् उक्थम् यद् देवा देवम् अयजन्त विश्वे ॥

१२. अग्नौ सूर्य्ये चन्द्रमसि मातरिश्वन् ब्रह्मचारि अप्सु समिधम् आदधाति ।
तासां अर्चींषि पृथग् अभ्रे चरन्ति तासां आज्यम् पुरुषो वर्षम् आपः ॥

१३. य इमे दयावापृथिवी जजान यो द्रार्पि कृत्वा भुवनानि वस्ते ।
यस्मिन् क्षियन्ति प्रदिशः षड् उर्वी या पतङ्गो अनुविचकाशति ॥

१४. स वरुण. सायम् अग्निर भवति, स मित्रो भवति प्रातर् उदयन् ।
स सविता भूत्वा अन्तरिक्षेण याति स इन्द्रो भूत्वा तपति मध्यतो दिवः ॥

१५. यस्मै हस्ताभ्याम् पदाभ्याम् वाचा श्रोत्रेण चक्षुषा ।
यस्मै देवाः सदा बलिम् यच्छन्ति विमिते अमितम् ॥

१६. इयं कल्याणी अजरा मर्तस्य अमृता गृहे ।
यस्मै कृता शये स यश् चकार जजार स ॥

१७. एषा सनत्नी सनमेव जाता एषा पुराणी परिसर्वं बभूव ।
मही देवी उषसो विभाति सैकेनैकेन मिषता विचष्टे ॥

१८. सिंहे व्याघ्र उत या पृदाकौ त्विषिर् अग्नौ ब्राह्मणे सूर्येया ।
इन्द्रं या देवी सुभगा जजान सा न एतु वर्चसा संविदाना ॥

१९. या हस्तिनि द्वीपिनि या हिरण्ये, त्विषिर् अप्सु गोषु या पुरुषेषु ।
इन्द्रं या देवी सुभगा जजान सा न इतु वर्चसा संविदाना ॥

२०. रथे अक्षेषु वृषभस्य वाजे वाते पर्जन्ये वरुणस्य शुष्मे ।
इन्द्रं या देवी सुभगा जजान सा न एतु वर्चसा संविदाना ॥

२१. राजन्ये दुन्दुभाव् आयता या, अश्वस्य वाजे पुरुषस्य मायौ ।
इन्द्रं या देवी सुभगा जजान, सा न इतु वर्चसा संविदाना ॥

दशमी.

कर्म्मशीलता

१. अनडवान् दाधार पृथिवीम् उत दयाम्, अनडवान दाधार उरु अन्तरिक्षम् ।
अनडवान् दाधार प्रदिशः षड् उर्वीर् अनडवान विश्वं भुवनं आविवेश ॥

२. अनड्वान् इन्द्रः स पशुभ्यो विचष्टे त्रयान् शक्रो वि मिमीते अध्वनः ।
भूतं भविष्यद् भुवना दुहानः सर्वा देवानां चरति व्रतानि ॥

३. इन्द्रो जातो मनुष्येष्वु अन्तर् धर्म्मस् तप्तश् चरति शोशुचानः ।
सुप्रजाः सन्त् स उदारे न सर्षद् यो नाश्नीयाद अनडुहो विजानन् ॥

४. अनड्वान् दुहे सुकृतस्य लोक, ऐनं प्याययति पवमानः पुरस्ताद् ।
पर्जन्यो, धारा मरुत उधो अस्य यज्ञः पयो दक्षिणा दोहो अस्य ॥

५. यस्य नेशे यज्ञपतिर् न यज्ञो नास्य दातेशे न प्रतिग्रहीता ।
यो विश्वजिद् विश्वभृद् विश्वकर्मा धर्म्मं न ब्रूत यैतमश् चतुष्पाद् ॥

६. येन देवाः स्वर् आरुरुहुर् हित्वा शरीरं अमृतस्य नाभिम् ।
तेन गेष्म सुकृतस्य लोकम् धर्म्मस्य व्रतेन तपसा यशस्यवः ॥

७. इन्द्रो रुपेण अग्निर् वहेन प्रजापतिः परमेष्ठी विराट् ।
विश्वानर अक्रमत वैश्वानरे अनडुहि सो अदृंहयत् सो अधारयत् ॥

८. मध्यम् एतद् अनडुहो यत्रैष वह आहितः ।
एतावद् अस्य प्राचीनम् यावान् प्रत्यङ् समाहितः ॥

९. यो वेद अनडुही दोहान् सप्त अनुपदस्-वतः ।
प्रजां च लोकं चाप्नोति तथा सप्तर्षयो विदुः ॥

१०. पद्भिः सेदिम् अवक्रामन् इरां जङ्घाभिर् उतखिदन् ।
श्रमेणा अनड्वान् कीलालम् कीनाशश् चाभिगच्छतः ॥

११. द्वादश वा एता रात्रा व्रत्या आहुः प्रजापतेः ।
तत्रोप ब्रह्म यो वेद तद् वा अनडुहो व्रतम् ॥

१२. दुहे सायम् दुहे प्रातर् दुहे मध्यन्दिनं परि ।
दोहा येअस्य संयन्ति तान् विद्म अनुपदस्-वतः ॥

१३. उद्यानं ते पुरुष नावयानम् जीवातुं ते दक्षताति कृणोमि ।
आ हि रोहेमं अमृतं सुखं रथम् अथ जिर्विर् विदथम् आ वदासि ॥

१४. ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद् वर्षाः स्विते नो दधात ।
आ नो गोषु भजता प्रजायाम् निवात् इद् वः शरणे स्याम ॥

एकादशी.

आश्रम-विभागः

१. ब्रह्मचारिंश् चरति रोदसी उभे तस्मिन् देवाः संमनसो भवन्ति ।
स दाधार पृथिवीं दिवं च स आचार्यं तपसा पिपर्ति ॥

२. ब्रह्मचारिणं पितरो देवजनाः पृथग् देवा अनुसंयन्ति सर्वे ।
गन्धर्वा एनम् अन्वायन त्रयस्त्रिंशत् सर्वान्त् स देवान् तपसा पिपर्ति ॥

३. आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भम् अन्तः ।
तम् रात्रीस् तिस्र उदरे बिभर्ति, तम् जातं द्रष्टुम् अभिसंयन्ति देवाः ॥

४. इयं समित् पृथिवी द्यौर् द्वितीयो ता अन्तरिक्षम् समिधा पृणाति ।
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस् तपसा पिपर्ति ॥

५. मृत्योर् अहं ब्रह्मचारी यद् अस्मि, निर्याचन् भूतात् पुरुषं यमाय ।
तम् अहं ब्रह्मणा तपसा श्रमेण अनयैनं मेखलया सिनामि ॥

६. यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे ।
सा त्वं परिष्वजस्व माम् दीर्घायुत्वाय मेखले ॥

७. य इमां देवो मेखलां बबन्ध, यः संननाह य उ नो युयोज ।
यस्य देवस्य प्रशिषा चरामः स पारम् इच्छात् स उ नो विमुञ्चात् ॥

८. मूर्धानम् अस्य संसीव्य, अथर्वा हृदयं च यत् ।
मस्तिष्काद् ऊर्ध्वः प्रैरयत् पवमानो अधि शीर्षतः ॥

९. ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति, तस्मिन् देवा अधि विश्वे समोताः ।
प्राणापानौ जनयन्न् आद् व्यानं, वाचं मनो हृदयं ब्रह्ममेधाम् ॥

१०. तानि कल्पद् ब्रह्मचारी सलिलस्य पृष्ठे तपः तप्यमानः ।
स स्नातो बभ्रुः पिङ्गलः पृथिव्याम् बहु रोचते ॥

११. इहैव ध्रुवां नि मिनोमि शालाम् क्षेमे तिष्ठाति घृतम् उक्षमाणा ।
तां त्वा शाले सर्ववीराः सुवीराः अरिष्टवीरा उपसंचरेम ॥

१२. इहैव ध्रुवा प्रतितिष्ठ शाले अश्वावती गोमती सुनृतावती।
उर्जस्वती घृतवती पयस्वती उच् छ्रयस्व महते सौभगाय॥

१३. कुलाये अधि कुलायम् कोशे कोशः समुब्जितः।
तत्र मर्त्यो विजायते यस्माद् विश्वं प्रजायते॥

१४. येषाम् अध्येति प्रवसन् येषु सौमनसो बहुः।
गृहान् उपह्वयामहे ते नो जानन्त्व् आयतः॥

१५. आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः।
प्रजापतिर् विराजति विराड् इन्द्रो भवद् वशी॥

१६. ब्रह्मचर्येण तपसा राजा राष्ट्रं विरक्षति।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणम् इच्छते॥

१७. ब्रह्मचर्येण कन्या युवानं विन्दते पतिम्।
अनडवान् ब्रह्मचर्येण अश्वो घासं जिगीर्षति॥

१८. ब्रह्मचर्येण तपसा देवा मृत्युम् उपाघ्नत।
इन्द्रो हि ब्रह्मचर्येण देवेभ्य इत् स्वर् आभरत्॥

१९. ब्रह्मचारी जनयन् ब्रह्मलोकम् प्रजापतिम् परमेष्ठिनं विराजम्।
गर्भो भूत्वा अमृतस्य योनाव् इन्द्रो ह भूत्वा असुरांस् ततर्ह॥

२०. ब्रह्मचारि एति समिधा समिद्धः, कार्ष्णं वसानो दीक्षितो दीर्घश्मश्रुः।
स सदय एति उत्तरं समुद्रं लोकान्त् संगृभ्य मुहुर् आचरिक्रत्॥

२१. अभिक्रन्दन् स्तनयन्न् अरुणः शितिङ्गो बृहच शेफो अनुभूमौ जभार।
ब्रह्मचारी सिञ्चति सानौ रेतः तेन जीवन्ति प्रदिशश् चतस्रः॥

२२. पृथक् सर्वे प्राजापत्याः प्राणान् आत्मसु बिभ्रति।
तान् सर्वान् ब्रह्म रक्षति ब्रह्मचारिणि आभृतम्॥

२३. अर्वाग् अन्यः परो अन्यो गुहा निधी, दिवस्पृष्ठान् निहितौ ब्राह्मणस्य॥
तौ रक्षति तपसा ब्रह्मचारी तत् केवलं कृणुते ब्रह्म विद्वान्॥

२४. अर्वाग् अन्य इतो अन्यः पृथिव्याः अग्नी समेतेा नभसी अन्तर् इमे ।
तयोः श्रयन्ते रश्मयो अधिदृदास् तान् आ तिष्ठति तपसा ब्रह्मचारी ॥

२५. संवतसरं शशयाना ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥

२६. इमां भूमिं पृथिवीं ब्रह्मचारी, भिक्षाम् आजभार प्रथमेा दिवं च ।
ते कृत्वा समिधाव् उपास्ते तयोर् आर्पिता भुवनानि विश्वा ॥

२७. उपमिताम् प्रतिमिताम् अथेा परिमिताम् उत ।
शालाया विश्ववाराया नद्धानि विचृतामसि ॥

२८. यत् ते नद्धम् विश्ववारे पाशेा ग्रन्थिश्च यः कृतः ।
बृहस्पतिर् इव अहम् वाचा विस्रंसयामि तत् ॥

२९. अमा घृतं कृणुते केवलम् आचार्यो भूत्वा वरुणो यद् यद् ऐच्छत् ।
तद् ब चारी प्रायच्छत् स्वान् मित्रो अधि आत्मनः ॥

३०. आचार्यस् ततक्ष नभसी उभे, उर्वी गम्भीरे पृथिवीं दिवं च ।
ते रक्षति तपसा ब्रह्मचारी तस्मिन् देवाः संमनसो भवन्ति ॥

३१. पूर्वो जातो ब्रह्मणो ब्रह्मचारी, धर्म्मं वसानस् तपसोद तिष्ठत् ।
तस्माज जातं बाह्मणं ब्रह्म ज्येष्टं देवाश्च सर्वे अमृतेन साकम् ॥

३२. देवानाम् एतत् परिषूतम् अनभ्यारूढं चरति रोचमानम् ।
तस्माज जातं ब्रह्मणं ब्रह्म ज्येष्ठम् देवाश्च सर्वे अमृतेन साकम् ॥

३३. ओषधयो भूतवव्यम् अहोरात्रे वनस्पतिः ।
संवत्सरः सहर्तुभिस् ते जाता ब्रह्मचारिणः ॥

३४. पार्थिवा दिव्या पशव आरण्या ग्राम्याश्च ये ।
अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः ॥

द्वादशी.

वर्णभेदः

१. तां मे सहस्राक्षो देवो दक्षिणे हस्त आ दधत् ।
तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः ॥

२. ब्राह्मणो अस्य मुखम् आसीत् बाहू राजन्यकः कृतः ।
उरू तद् अस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत ॥

३. त्वाम् अग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः ।
सपत्नहा अग्ने अभिमातिजिद् भव स्वे गये जागृहि अप्रयुच्छन् ॥

४. क्षत्रेणा अग्ने स्वेन संरभस्व, मित्रेणा अग्ने मित्रधा यतस्व ।
सजातानाम् मध्यमेष्ठा राज्ञाम् अग्ने विहव्यो दीदिहीह ॥

५. इमं इन्द्र वर्धय क्षत्रियं मे इमं विशाम् एकवृषं कृणु त्वम् ।
निर् अमित्रान् अक्ष्णुहि अस्य सर्वान् तान् रन्धय अस्मा अहमुत्तरेषु ॥

६. एमं भज ग्रामे अश्वेषु गोषु निस् तम् भज यो अमित्रो अस्य ।
वर्ष्म क्षत्राणाम् अयम् अस्तु राजा इन्द्र शत्रुम् रन्धय सर्वम् अस्मै ॥

७. इन्द्रम् अहं वणिजं चोदयामि, स न एतु पुर–एता नो अस्तु ।
नुदन्न् अरातिम् परिपन्थिनं मृगम् स ईशानो धनदा अस्तु मह्यम् ॥

८. अयम् अस्तु धनपतिर् धनानाम् अयम् विशां विश्–पतिर् अस्तु राजा ।
अस्मिन् इन्द्र महि वर्चांसि धेहि अवर्चसम् कृणुहि शत्रुम् अस्य ॥

९. येन धनेन प्रपणं चरामि, धनेन देवा धनम् इच्छमानः ।
तन् मे भूयो भवतु मा कणीयो सातघ्नो देवान् हविषा निषेध ॥

१०. येन धनेन प्रपणं चरामि धनेन देवा धनम् इच्छमानः ।
तस्मिन् म इन्द्रो रुचिम् आ दधातु प्रजापतिः सविता सोमः अग्निः ॥

११. शुनं सुफाला वितुदन्तु भूमिम्, शुनं कीनाशा अनुयन्तु वाहान् ।
शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तम् अस्मै ॥

१२. ब्राह्मण एव पतिर् न राजन्यः न वैश्यः ।
तत् सूर्यः प्रब्रुवन्न् एति पञ्चभ्यो मानवेभ्यः ॥

१३. न वर्षं मैत्रावरुणम् ब्रह्मज्यम् अभिवर्षति ।
नास्मै समितिः कल्पते न मित्रं नयते वशम् ॥

१४. ये सहस्रम् अराजन्न् आसन् दशशता उत ।
ते ब्राह्मणस्य गां जग्ध्वा वैतहव्याः पराभवन् ॥

१५. निर् वै क्षत्रं नयति हन्ति वर्चो अग्निर् इवारब्ध वि दुनोति सर्वम् ।
यो ब्राह्मणं मन्यते अन्नम् एव स विषस्य पिबति तैमातस्य ॥

१६. देवपीयुश् चरति मर्त्येषु गरगीर्णो भवति अस्थिभूयान् ।
यो ब्राह्मणं देवबन्धुं हिनस्ति स पितृयानं नाभ्येति लोकम् ॥

१७. यत् अन्ये शतं याचेयुर् ब्राह्मणा गोपतिं वशाम् ।
अथैनां देवा अब्रुवन्न् एवं हि विदुषो वशा ॥

त्रयोदशी.

राष्ट्रधारा

१. आ त्वा गन् राष्ट्रं सह वर्चसोदिहि, प्राङ् विशां पतिर् एकराट् त्वं विराज।
सर्वास् त्वा राजन् प्रदिशो भवन्तु उपसद्यो नमस्यो भव इह ॥

२. त्वां विशो वृणतां राज्याय, त्वाम इमाः प्रदिशः पञ्च देवीः ।
वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो विभजा वसूनि ॥

३. अच्छ त्वा यन्तु हविनः सजाताः अग्निर् दूतो अजिरः संचरातै ।
जायाः पुत्राः सुमनसो भवन्तु बहुम् बलिम् प्रतिपश्यासा उग्रः ॥

४. अश्विना त्वा अग्रे मित्रावरुणोभा, विश्वे देवा मरुतस् त्वा ह्वयन्तु ।
अधा मनो वसुदेयाय कृणुष्व ततो न उग्रो विभजा वसूनि ॥

५. आ प्रद्रव परम् अस्याः परावतः शिवे ते दयावापृथिवी उभे स्ताम् ।
तद् अयं राजा वरुणस् तथाह, स त्वाम् अह्वत् स उपेदम् एहि ॥

६. इन्द्र इन्द्र मनुष्याः परेहि, संह्यज्ञास्था वरुणैः संविदानः ।
स त्वा अयम् अह्वत् स्वे सधस्थे स देवान् यक्षत् स उ कल्पयाद् विशः ॥

७. पथ्या रेवतीर् बहुधा विरूपाः, सर्वाः सङ्गत्या परीयस् ते अक्रन् ।
तास् ताः सर्वाः संविदाना ह्वयन्तु दशमीम् उग्रः सुमना वशेह ॥

८. युनज्मि त उत्तरावन्तम् इन्द्रम् येन जयन्ति न पराजयन्ते ।
यस् त्वा करद् एकवृषं जनानाम् उत राज्ञाम् उत्तमं मानवानाम् ॥

९. उत्तरस् त्वम् अधरे ते सपत्ना ये के च राजन् प्रतिशत्रवस् ते ।
एकवृष इन्द्रसखा जिगीवाञ् शत्रुयताम् आ भरा भोजनानि ॥

१०. सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीको अव बाधस्व शत्रून् ।
एकवृष इन्द्रसखा जिगीवान् शत्रूयताम् आ खिदा भोजनानि ॥

११. विहृदयं वैमनस्यम् वदामित्रेषु दुन्दुभे ।
विद्वेषं कश्मशं भयम् अमित्रेषु निदध्मसि ॥

१२. यो नः शपाद् अशपतः शपतो यश्च न शपात् ।
वृक्ष व विद्युता हत आ मूलाद् अनु शुष्यतु ॥

१३. तथा तद् अग्ने कृणु जातवेदो विश्वेभिर् देवैः सह संविदानः ।
यो नो दिदेव यतमो जघास यथा सो अस्य परिधिस् पताति ॥

१४. उच्चैर् घोष दुन्दुभे सत्वनायन् वानस्पत्यः संभृत उस्रियाभिः ।
वाचं क्षुणुवानः दमयन्त् सपत्नान् सिंह इव जेष्यन् अमितंस्तनीहि ॥

१५. वृषेव यूथे सहसा विदानो गव्यन्न् अभिरुव सन्धनाजित् ।
शुचा विध्य हृदयं परेषाम् हित्वा ग्रामान् प्रच्युता यन्तु शत्रवः ॥

१६. संजयन् पृतना उर्ध्वमायुर् गृह्या गृह्णानो बहुधा विचक्ष्व ।
दैवीम् वाचम् दुन्दुभ आ गुरस्व वेधाः शत्रूणाम् उपभरस्व वेदः ॥

१७. पूर्वो दुन्दुभे प्रवदासि वाचम् भूम्याः पृष्ठे वद रोचमानः ।
अमित्रसेनाम् अभिजञ्जभानः द्युमद् वद दुन्दुभे सुनृतावत् ॥

१८. धीभिः कृतः प्रवदाति वाचम् उद्धर्षय सत्वनाम् आयुधानि ।
इन्द्रमेदी सत्वनो निद्वयस्व मित्रैर् अमित्रान् अवजङ्घनीहि ॥

१९. सक्रन्दनः प्रवद धृष्णुसेनः प्रवेदकृत् वहुधा ग्रामघोषी ।
श्रेयो वन्वानो वयुनानि विद्वान् कीर्तिम् बहुभ्यो विहर द्विराजे ॥

२०. श्रेयः केतो वसुजित् सहीयान् संग्रामजित् संशितो ब्रह्मणासि ।
अंशून् इव ग्रावाधिषवने अद्रिर् गव्यन् दुन्दुभे अधि नृत्य वेदः ॥

२१. शत्रुषाण नीषाड् अभिमातिसाहो गवेषणः सहमान उद्भित् ।
वाग्वीव मन्त्रम् प्रभरस्व वाचम् संग्रामजित्याय इषम् उद् वदेह ॥

२२. अच्युतच्युत् समदो गमिष्ठो मृधी जेता पुर-एता अयोध्यः ।
इन्द्रेन गुप्तो विदथा निचिक्यम् दृदयोतनी द्विषतां याहि शीभम् ॥

२३. अस्मै दयावापृथिवी भूरि वामम्, दुहाथाम् धर्म्मदुघे इव धेनू ।
अयं राजा प्रिय इन्द्रस्य भूयात् प्रियो गवाम् ओषधीनां पशूनाम् ॥

चतुर्दशी.

स्वाध्याय-शंसा

१. उच्छिष्टे नाम रूपंच उच्छिष्टे लोक आहितः ।
उच्छिष्टे इन्दश्चाग्निश्च विश्वम् अन्तः समाहितम् ॥

२. उच्छिष्टे दयावापृथिवी, विश्वं भूतं समाहितम् ।
आपः समुद्र उच्छिष्टे चन्द्रमा वात आहितः ॥

३. सन्न् उच्छिष्टे असंश् चोभौ मृत्युर् वाजः प्रजापतिः ।
लौकया उच्छिष्ट आयत्ता व्रश्व द्रश्चापि श्रीर् मायि ॥

४. दृढोद्रंहः स्थिरो अन्यो ब्रह्म विश्वसृजो दश ।
नाभिम् इव सर्वतश् चक्रम् उच्छिष्टे देवताः श्रिताः ॥

५. ऋक् साम यजुर् उच्छिष्टे उद्गीथः प्रस्तुतं स्तुतम् ।
हिङ्कार उच्छिष्टे स्वरः साम्नो मेडिश्च तन्मयि ॥

६. ऐन्द्राग्नम् पावमानम् महानाम्नीर् महाव्रतम् ।
उच्छिष्टे यज्ञस्याङ्गानि अन्तर् गर्भ इव मातरि ॥

७. राजसूयम् वाजपेयम् अग्निष्टोमस् तद् अध्वरः ।
अर्काश्वमेधाव् उच्छिष्टे जीवबर्हिर् मदिन्तमः ॥

८. अग्न्याधेयम् अथो दीक्षा कामप्रश् छन्दसा सह ।
उत्सन्ना यज्ञाः सत्राणि उच्छिष्टे अधि समाहिताः ॥

९. अग्निहोत्रं च श्रद्धा च वषट्कारो व्रतं तपः ।
दक्षिणा इष्टापूर्तं च उच्छिष्टे अधि समाहिताः ॥

१०. एकरात्रो द्विरात्रः सद्यक्रीः प्रक्रीर् उक्थ्यः ।
ओतं निहितं उच्छिष्टे यज्ञस्याणूनि विद्यया ॥

११. चतूरात्रः पञ्चरात्रः षड्रात्रश् चोभयः सह ।
उच्छिष्टाज् जज्ञिरे सर्वे ये यज्ञा अमृते हिता ॥

१२. प्रतीहारो निधनं च विश्वजिच् चाभिजिच च यः ।
सान्हातिरात्राव् उच्छिष्टे द्वादशाहो अपि तन् मयि ॥

१३. सुनृता संनतिः क्षेमः स्वधा उर्जा अमृतं सह ।
उच्छिष्टे सर्वे प्रत्यञ्चः कामाः कामेन तातृपुः ॥

१४. नव भूमीः समुद्राश्च उच्छिष्टे अधि श्रिता दिवः ।
आ सूर्यो भाति उच्छिष्टे अहोरात्रे अपि तन् मयि ॥

१५. उपहव्यम् विषूवन्तम् ये च यज्ञा गुहा हिताः ।
बिभर्ति भर्ता विश्वस्य उच्छिष्टो जनितुः पिता ॥

१६. पिता जनितुर् उच्छिष्टो असोः पौत्रः पितामहः ।
क्षियति विश्वस्येशानो वृषा भूम्याम् अनिघ्न्यः ॥

१७. ऋतं सत्यं तपो राष्ट्रं श्रमो धर्मश्च कर्म च ।
भूतं भविष्यद् उच्छिष्टे वीर्यं लक्ष्मीर् बलं बले ॥

१८. समृद्धिर् ओज आकूतिः क्षत्रं राष्ट्रं षड् उर्व्यः ।
संवत्सरो अधि उच्छिष्टे इडा प्रैषा ग्रहा हविः ॥

१९. चतुर् होतार आप्रियश् चातुर्मास्यानि नीविदः ।
उच्छिष्टे यज्ञा होत्राः पशुबन्धास् तद् इष्टयः ॥

२०. अर्धमासाश्च मासाश्च आर्तवा ऋतुभिः सह ।
उच्छिष्टे घोषिणीर् आपः स्तनयित्नुः श्रुतिर् मही ॥

२१. शर्कराः सिकता अश्मान ओषधिः वीरुधस् तृणा ।
अभ्राणि विद्युतो वर्षम् उच्छिष्टे संश्रिता श्रिता ॥

२२. राद्धिः प्राप्तिः समाप्तिश्च व्याप्तिर् मह एधतुः ।
अत्याप्तिर् उच्छिष्टे भूति श्चाहिता निहिता हिता ॥

२३. यच्च प्राणति प्राणेन यच् च पश्यति चक्षुषा ।
उच्छिष्टाज् जज्ञिरे सर्वे दिवि देवाः दिविश्रितः ॥

२४. ऋचः सामानि छन्दांसि पुराणं यजुषा सह ।
उच्छिष्टाज् जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥

२५. प्राणापानौ चक्षुश् श्रोत्रम् अक्षितिश्च क्षितिश्च या ।
उच्छिष्टाज् जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥

२६. आनन्दा मोदाः प्रमुदो अभीमोद मुदश्च ये ।
उच्छिष्टाज् जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥

२७. देवाः पितरो मनुष्या गन्धर्वा अप्सरसश्च ये ।
उच्छिष्टाज् जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥

पञ्चदशी.

सांमनस्यम्

१. सहृदयं सांमनस्यम् अविद्वेषं कृणोमि वः ।
अन्यो अन्यं अभिहर्यत वत्सं जातम् इवाघ्न्या ॥

२. अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।
जाया पत्ये मधुमतीम् वाचम् वदतु शान्तिवाम् ॥

३. मा भ्राता भ्रातरं द्विक्षन् मा स्वसारम् उत स्वसा ।
सम्यञ्चः सव्रता भूत्वा वाचम् वदत भद्रया ॥

४. येन देवा न वियन्ति नो च विद्विषते मिथः ।
तत् कृण्मो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः ॥

५. ज्यायस्वन्तश् चित्तिनो मा वि यौष्ट, संराधयन्तः सधुराश् चरन्तः ।
अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान् वः संमनसस् कृणोमि ॥

६. समानी प्रपा सह वो अन्नभागः समाने योक्त्रे सह वो युनज्मि ।
सम्यञ्चो अग्निम् सपर्यत अरा नाभिम् इवाभितः ॥

७. सध्रीचीनान् वः संमनसस् कृणोमि, एकश्नुष्टीन् संवननेन सर्वान् ।
देवा इवा अमृतं रक्षमाणाः सायं प्रातः सौमनसो वो अस्तु ॥

८. सं वः पृच्यताम् तन्वः सं मनांसि सम् उ व्रता ।
सं वो अयम् ब्रह्मणस्पतिर् भगः सं वो अजीगमत् ॥

९. संज्ञपनम् वो मनसो अथ संज्ञपनं हृदः ।
अथो भगस्य गच्छान्तम् तेन संज्ञपयामि वः ॥

१०. यथा आदित्या वसुभिः संबभूवुर् मरुद्भिर् उग्रा अहृणीयमाना ।
एवा त्रिनामन्न् अहृणीयमान इमान् जनान् संमनसस् कृधीह ॥

११. सं वो मनांसि सं व्रता समाकूतीर् नमामसि ।
अमी ये विव्रता स्थन तान् वः संनमयामसि ॥

१२. अहं गृभ्णामि मनसा मनांसि मम चित्तम् अनुचित्तेभिर् एत ।
मम वशेषु हृदयानि वः कृणोमि मम यातम् अनुवर्त्मान एत ॥

१३. संजानीध्वम् सं पृच्यध्वम् सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥

१४. समानो मन्त्रः समितिः समानी, समानं व्रतम् सह चित्तम् एषाम् ।
समानेन वो हविषा जुहोमि समानं चेतो अभिसंविशध्वम् ॥

१५. सभा च मा समितिश् चावताम्, प्रजापतेर् दुहितरौ संविदाने ।
येना संगच्छा उप मा स शिक्षाच चारु वदानि पितरः सङ्गतेषु ॥

१६. विद्म ते सभे नाम नरिष्टा नाम वा असि ।
ये ते के च सभासदः ते मे सन्तु सवाचसः ॥

१७. एषाम् अहं समासीनानाम् वर्चो विज्ञानम् आददे ।
अस्याः सर्वस्याः संसदो माम् इन्द्र भगिनं कृणु ॥

१८. यद् वो मनः परागतम् यद् बद्धं इह वेह वा ।
तद् व आवर्तयामसि मयि वो रमतां मनः ॥

१९. समानी व आकूतिः समाना हृदयानि वः ।
समानं अस्तु वो मनः यथा वः सुसहासति ॥

२०. यत ते मध्यम् पृथिवि यच्च नभ्यम्, या अस्य उर्जस् तन्वः संवभूवुः ।
तासु नो धेहि अभि नः पवस्व माता भूमिः पुत्रो अहम् पृथिव्या ॥

२१ यो नो दिप्सद् अदिप्सतो दिप्सतो यश्च दिप्सति ।
वैश्वानरस्य दंष्ट्रयोर् अग्नेर् अपि दधामि तत् ॥

२२. समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु ।
मह ऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु ॥

२३. समीक्षयन्तु तविषाः सुदानवः अपां रसा ओषधीभिः सचन्ताम् ।
वर्षस्य सर्गा महयन्तु भूमिम् पृथग् जायन्ताम् ओषधय विश्वरूपाः ॥

२४. समीक्षयस्व गायतो नभांसि अपां वेगासः पृथग् उद्विजन्ताम् ।
वर्षस्य सर्गा महयन्तु भूमिम् पृथग् जायन्ताम् वीरुधो विश्वरूपाः ॥

२५. गणास् त्वा उपगायन्तु पर्जन्य-घोषिणः पृथक् ।
सर्गा वर्षस्य वर्षतो वर्षन्तु पृथिवीम् अनु ॥

२६. उदीरयत मरुतः समुद्रतस् त्वेषो अर्को नभ उत्पातयाथ ।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः पृथिवीं तर्पयन्तु ॥

२७. अभिक्रन्द स्तनय अर्दयोदधिम् भूमिम् पर्जन्य पयसा समङ्धि ।
त्वया सृष्टम् बहुलम् ऐतु वर्षम् आशारैषी कृशगुर् एतु अस्तम् ॥

२८. सं वो अवन्तु सुदानव उतसा: अजगरा उत ।
मरुद्भिः प्रच्युता मेघा वर्षन्तु पृथिवीम् अनु ॥

२९. आशाम् आशाम् विदयोतताम् वाता वान्तु दिशो दिशः ।
मरुद्भिः प्रच्युता मेघा संयन्तु पृथिवीम् अनु ॥

३०. आपो विदयुद् अभ्रं वर्षम् सं वो अवन्तु सुदानवः ।
मरुदभिः प्रच्युता मेघा प्रावन्तु पृथिवीम् अनु ॥

३१. अपो निषिञ्चन्न् असुरः पिनानः श्वसन्तु गर्गरा अपां वरुण ।
अवनीचीर् अपः सृज वदन्तु पृश्निबाहवो मण्डूका इरिणानु ॥

अनुक्रमणिका.

१. ब्रह्म जज्ञानं प्रथमं पुरस्ताद् विसीमतः सुरुचो वेन आव ।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिम् असतश्च विवः ॥

२. इयं पित्र्याराष्ट्री एतु अग्रे प्रथमाय जनुषे भुवनेष्ठा ।
तस्मा एतं सुरुचं ह्वार मह्यम् घर्म्मम् श्रीणन्तु प्रथमाय धास्यवे ॥

३. प्र यो जज्ञे विद्वान् अस्य बन्धुर् विश्वा देवानां जनिमा विवक्ति ।
ब्रह्म ब्रह्मण उज्जभार मध्यान् नीचैर् उच्चैः स्वधा अभि प्र तस्थौ ॥

४. स हि दिवः स पृथिव्या ऋतस्था, मही क्षेमं रोदसी अस्कभायत् ।
महान् मही अस्कभायद् विजातः दयाम् सद्म पार्थिवं च रजः ॥

५. स बुध्नयाद् आष्ट्र जनुषो अभ्यग्रम्, बृहस्पतिर् देवता तस्य सम्राट् ।
अहर् यच्च शुक्रं ज्योतिषो जनिष्ट, अथ दयुमन्तो विवसन्तु विप्राः ॥

६. नूनं तद् अस्य काव्यं हिनोति महो देवस्य पूर्व्यस्य धाम ।
एष जज्ञे बहुभिः साकम् इत्था पूर्वे अर्धे विषिते ससन् नु ॥

७. यो अथर्वाणम् पितरं देवबन्धुम् बृहस्पतिम् नमसा अवगच्छात् ।
त्वं विश्वेषाम् जनिता यथा असः कविर् देवो न दभयात् स्वधावन् ॥

८. वेनस् तत् पश्यत् परमं गुहा यत् यत्र विश्वम् भवत्य एकरूपम् ।
इदं पृश्निर् अदुहज जायमाना स्वर्विदो अभि अनूषत व्राः ॥

९. प्र तद् वोचेदम् अमृतस्य विद्वान् गन्धर्वो धाम परमं गुहा यत् ।
त्रीणि पदानि निहिता गुहा अस्य यस् तानि वेद स पितुस् पिता असत् ॥

१०. परिदयावापृथिवी सदय आयम् उपातिष्टे प्रथमजाम् ऋतस्य ।
वाचमिव वक्तरि भुवनेष्ठा धास्युर् एष ननु एषो अग्निः ॥

११. परि विश्वा भुवनानि आयम् ऋतस्य तन्तुम् विततं दृशे कम् ।
यत्र देवा अमृतम् आनशानाः समाने योनाव् अधि ऐरयन्त ॥

१२. ऋधङ् मन्त्रयोनिम् य आ बभूव अमृतासुर् वर्धमानः सुजन्मा ।
अदब्धासुर् भ्राजमानो देव त्रितो धर्ता दाधार त्रीणि ॥

१३. आ यो धर्म्माणि प्रथमः ससाद, ततो वपूंषि कृणुषे पुरूणि ।
धास्युर् योनिम् प्रथम आ विवेश यो वाचम् अनुदितां चिकेत ॥

१४. यस् ते शोकाय तन्वं रिरेच, क्षरद्-हिरण्यं शुचयो अनु स्वाः ।
अत्रा दधेते अमृतानि नामा अस्मे वस्त्राणि विश एरयन्ताम् ॥

१५. प्र यद् एते प्रतरं पूर्व्यं गुः सदः असदः आतिष्ठन्तो अजुर्यम् ।
कविः शुषस्य मातरा रिहाणे जाम्यै धुर्यं पतिम एरयन्ताम् ॥

१६. तद् उ षु ते महत् पृथुज्मन् नमः कविः काव्येना कृणोमि ।
यत् सम्यञ्चाव् अभियन्ताव् अभिक्षाम् अत्रा महीर् ओघचक्रे वावृधेते ॥

१७. उता अमृतासुर व्रत एमि कृण्वन्न्, असुरात्मा तन्वस् तत् सुमद्गुः ।
उत वा शक्रो रत्नं दधाति ऊर्जय वा यत् सचते हर्विदाः ॥

१८. उत पुत्र पितरं क्षत्रम इडे ज्येष्टं मर्यादं अह्वयन्त् स्वस्तये ।
दर्शन् नु ता वरुण यास्ते विष्ठा आवर्वर्ततः कृणवो वपूंषि ॥

१९. अर्धम अर्धेन पयसा पृणक्षि, अर्धेन शुष्म वर्धसे असुर ।
अविं वृधाम शग्मियं सखायम वरुणं पुत्रं अदित्या इषिरम् ॥

२०. कविशस्तानि अस्मै वपूंषि ।
अवोचाम रोदसी सत्यवाचा ॥

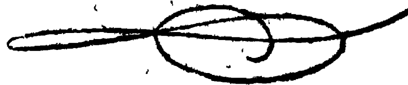


प्रौर्णमासी प्रथमा यज्ञियासीद्,
अहणाम् रात्रीणाम् अतिशर्वरेषु ।
ये त्वाम् यज्ञैर् यज्ञिये अर्धयन्ति
अमी ते नाके सुकृतः प्रविष्टा ॥

—अङ्गिरस वेद 7-80-4.

Of all the days and nights in the cycle of time, *Full Moon* was the one that was, *in the early period, selected for Yajna.*

In the heaven, O Holy One, do they enter who honour Thee by performance of sacrifice.



33

गाथाः



घण्टापथः



गाथा.

उपक्रमणीका—सुकम् २८.

Chapter 28-હા. ૨૮.

१. अह्या यासा नेमंहा उस्तानजस्तो रफेध्रह्या
मन्येउस् मझ्दाओ पौर्वीम् स्पेन्तह्या अषा विस्पेंग श्यओथना
वंहेउस् ख़तुम् मनंहो या क्ष्नेवीषा गेउश्चा उर्वानेम् ।

२. ये वाओं मझ्दा अहुरा पइरि-जसाइ वोहु मनंहा
मइब्यो दावोइ अह्वाओ अस्तवत् चा ह्मत् चा मनंहो आयप्ता
अषात् हचा याइस् रपन्तो दइदीत् ख़ाथ्रे ।

३. ये वाओ अषा ऊफ्यानी मनश्चा वोहु अपौर्वीम्
मझ्दाम् चा अहुरेम् यएब्यो क्षथ्रेम् चा अघ्-ज़ओन्वम्नेम्
वरेदइती आर्मइतिस् आ मोइ रफेध्राय जवेंग् जसता ।

४. ये ऊर्वानेम् मेन् गइरे वोहू ददे हथ्रा मनंहा
अषीम् चा श्यओथननाम् वीदुस् मझ्दाओ अहुरह्या
यवत् इसाइ तवा चा अवत् ख़साइ अएषे अषह्या ।

५. अषा कत् त्वा दरेशानि मनस् चा वोहू वएदेम्नो
गातूम् चा अहुराइ सेवीस्ताई शेरओषेम् मझ्दाई
अना मांथ्रा मझीश्तेम् वाऊरोईमईदी ख़फ़्स्त्रा हिझ्वा ।

६. वोहू गईदी मनंहा दाईदी अषादाओ दरेगायू
एरेष्वाईस् तू उख़्धाइश् मझ्दा जरथुश्त्राय अओजोङ्हवत् रफेनो
अह्माईब्या चा अहुरा या दईबीश्यतो द्वएषाओ तऊर्वयामा ।

७. दाईदी अषा ताम् अषीम् वंहेऊस् आयसा मनंहो
दाईदी तू आर्मइती वीश्तास्पाय ईषेम् मइब्या चा
दाओरत् मझ्दा क्षया चा या वे मांथ्रा श्रेवीमा रादाओ ।

८. वहिस्तेम् थ्वा वहिस्ता येम् अषा वहिस्ता हज–ओषेम्
अहूरेम् यासा वाऊनूस् नरोई फेरशोस्त्राय मईब्या चा,
यएब्यस्चा ईत् राओंहंहोई विस्पाई यवे वंहेऊम् मनंहो ।

९. अनाईम् वाओ नूईत् अहूरा मझ्दा अषेम् चा याख्शईस् जरनएम।
मनस् च ह्यत् वहिस्तेम् योई वे योईथैमा दसेमे स्तुनाम्
यूजेम् जेविस्ताओंहो इषो क्षथ्रेम् च सवंहाम् ।

१०. अत् यैंग अष अत् चा वोईस्ता वंहेऊम् चा दाथेम् मनंहो
एरेश्वेंग मझ्दा अहूरा अएब्यो पेरेना आपनाईग् कामेम्
अत् वे क्ष्मइब्या अश्ना वएदा खरइत्या वइन्त्या–श्रवाओ ।

११. ये आइग् अषेम् निपाओंहे मनस् चा वोहू यवएताइते
त्वेम् मझ्दा अहूरा फ्रो मा शिषा थ्वह्मात् वओचंहे
मन्येउस् हचा थ्वा एएआओंहा याईग् आ अंहूग् पोउरुयो बवत् ।



प्रतिपद्-सुक्तम् ३०

Chapter 30—હા. ૩૦.

अहु-नवति.

१. अत् ता वक्ष्या इषेन्तो या मझ्दाथा ह्यत् चित् विदूषे
स्तओता चा अहूराई येस्न्या चा वंहेऊस् मनंहो
हूमांजद्रा अषा ये चा या रओचेबीस् दरेशता ऊर्वाजा ।

२. श्रओता गेऊषाईस् वहिस्ता अवएनता शुचा मनंहा
आवरेनाय वीचिथह्या नरेम् नरेम् खख्याई तनूये
परा मजे याओंहो अह्माई ने सज्याई बओदन्तो पइति ।

३. अत् ता मइन्यू पोउरुये या येमा खफेना अश्रवातेम्
मनहि चा वचहि चा ष्यओथनोई ही वह्यो अकेम् चा
आओश्चा हुदाओंहो एरेष् वीष्याता नो ईत् दुझ्दाओंहो ।

४. अत् चा ह्यत् ता हेम् मईन्यू जसएतेम् पौर्वीम्
दज्दे गएम् चा अज्याइतिम् चा यथ चा अंहत् अपेमेम् अंहुस्
अचिश्तो द्रेग्वतांम् अत् अषाऊने वहिस्तेम् मनो ।

५. अयाओ मनिवाओ वरता ये द्रेग्वाओ अचिश्ता वेरेज्यो
अषेम् मइन्युस् स्पेनिश्तो ये खओजदिश्तेंग् असेनो वस्ते
यएचा क्ष्नओषेम् अहुरेम् हईथ्याईस् ष्यओथनाईस् फ्रवरेत् मझ्दाम् ।

६. अयाओ नोईत् एरेष् वीष्याता दएवाचिनः
ह्यत् इश् आ देबओमाः पेरेस्मनेंग् ऊपाजसत्
ह्यत् वेरेनता अचिश्तेम् मनो अत् अएषेमेम् हेन्-द्वारेन्ता
या बांनयेन् अहूम् मरेतानो ।

७. अष्माई चा क्षथ्रा जसत् मनंहा वोहू अषा चा
अत् केहर्पेम् ऊत यूईतिस् ददात् आर्मइति आन्मा
अएषाम् तोई आ अंहत् यथा अयंहा आदानाईम् पौरुयो ।

८. अत् चा यंदा अएषां कएना जमयति अएनंहाम्
अत् म दा•तब्यो क्षथ्रेम् वोहू मनंहा वोई–विदाईति
अएब्यो शस्ते अहुरा योई अषाई ददेन् जस्तयो द्रुजेम् ।

९ अत् चा तोई वएम् ख्यामा योइ ईम् फेरषेंम्·केरेनाऊन् अहूम
मझदाओश्चा अहुराओंहो आ मोंयस्ता वरेना अषा चा
ह्यत् हथ्रा मनाओ बवत् यथ्रा चिस्तिश् अंहत् मएथा ।

१०. अदा–जी अवा द्रुजो अवो बवइती स्केन्दो स्पयथ्रह्या ।
अत् असिश्ता यओजन्ते आ हुषितोइस् वंहेउस् मनंहो ।
मझदाओ अषह्या चा योइ जजेन्ती वंहाउ श्रवही ।

११. ह्यत् ता ऊर्वाता शसथा या मझदाओ ददात मष्याओंहो
ख्वीती चा अनीती चा ह्यत् चा दरेगेम् द्रेग्वदेब्यो रसो
सव चा अषावब्यो अत् अइपी ताईम् अंहति ऊश्ता ।



द्वितीया-सुक्तम् ३१.

Chapter 31—હા. ૩૧.

अगुस्ता-वाक्

१. ता-वे ऊर्वाता मरेन्तो अगुश्ता वचाओ सेंहामही
अएइब्यो योई उर्वाताईस् द्रुजे आपख्या गएथाओ वीमेरेन्चईते
अत् चीत् अएइब्यो वहिश्ता योई जरज्दाओ अंहेन् मझ्दाई ।

२. येजी आइस् नोईत् उर्वाने अद्वाओ अइवी देरेश्ता वख्याओ
अत् वाओ वीस्पेंग् आयोई यथा रतूम् अहुरो वएदा
मझ्दाओ अयाओ आंसयाओ या अषात् हचा ज्वामही ।

३ यां दाओ मइन्यू आथ्राचा अषा चा चोईश् रानोईब्यो क्षनूतेम्
ह्यत् उर्वतेम् चजदेानंहवदेब्यो तत् ने मझ्दा वीद्वनोई वओचा
हिज्वा थ्वह्या आओंहा या ज्वन्तो वीस्पेंग् वाउरया ।

४. यदा अषेम् जेवीम् अंहेन् मझ्दाओश्चा अहुराओंहो
अषिचा आर्मइती वहिस्ता इषसा मनंहा
मइब्यो क्षथ्रेम् अओजोहवत् येह्या वेरेदा वनएमा द्रुजेम् ।

५. तत् मोइ विचिद्याई वओचा ह्यत् मोई अषा दाता वह्यो
वीदुये वोहू मनंहा मेन् चा दइयाइ येह्या मा एरेषिस्
ता चीत् मझ्दा अहूरा यो नोईत् वा अंहत् अंहइति वा ।

६. अह्माइ अंहत् वहिश्तेम् ये मेाई विद्वाओ वओचत् हइथीम् मांथ्रेम्
यिम् हऊर्वतातो अषह्या अमेरेतातश्चा मझ्दाइ अवत् क्षथ्रेम्
यत् होई वोहू वक्षत् मनंहा ।

७. यस्ता मन्ता पौरुयो रओचेवीम् रोइथ्वेन् खाथ्रा
हचो ख्रथ्वा दांमिग् अषेम् या दारयेत् वहिश्तेम् मनः
ता मझ्दा मइन्यू ऊश्यो ये आ नूरेम्चित् अहुरा हामो ।

८. अत् थ्वा मेंही पौर्वीम् मझ्दा येजीम् स्तोई मनंहा
वंहेऊम् पतरेम् मनंहो ह्यत् थ्वा हेम् चश्मइनि हेन् ग्रबेम्
हइथीम अषह्या दांमीम् अंहेऊम् अहुरेम ष्यओथ्नेषू ।

९. थ्वोइ अस् आर्मईतीम् थ्वे आ गएउश् तषा
अस् ख्रतूश् मइन्युम् मझ्दा अहुरा ह्यत् अह्याइ ददाओ पथांम्
वास्त्रयात् वा आइते ये वा नो इत् अंहत् वास्त्रयो ।

१०. अत् ही अयाओ फ्रवरेता वास्त्रीम् अह्याई फ्षुयन्तेम्
अहुरेम् अषवनेम् वंहेऊस् फ्षेनंहीम् मनंहो
नी ईत् मझ्दा अवास्त्रयो दवांस्चिना हुमेरेतोईस् वक्ष्ता ।

११. ह्यत् ने मझ्दा पौर्वीम् गएथाओश्चा तषो दएनाओश्चा
थ्वा मनंहा ख्रतूश् चा ह्यत् अस्तवन्तेम ददाओ ऊश्तनेम्
ह्यत् ष्यओथ्ना चा सेंगहास्चा यथ्रा वरेनंग् वसाओ दायेते ।

१२. अथ्रा वाचेम् बरईति मिथ्हवचाओ वा एरेष्वचाओ वा
विद्वाओ वा अविद्वाओ वा अह्या जेरेदा चा मनंहाचा
आनुश्-हक्ष आर्मईतीस् मईन्यू पेरेसाइते यथ्रा मएथा ।

१३. या फ्रश्ना आविष्या या वा मझ्दा पेरेसईते तया
ये वा कसेऊष् अएनंहो आ मझिश्तांम् अयमईते बूजेम्
ता चष्मेनंग् थ्विस्रा हारो अईबि अषा अईबि वएनही विस्पा ।

१४. ता थ्वा पेरेसा अहुरा या जी आईती जेंहतिचा
याओ ईषुधो ददेन्ते दाथ्रनांम् हचा अषाउनो
याओथ्वा मझ्दा द्रेग्वोदेब्यो यथा ताओ अंहेन् हेन्केरेता ह्यत् ।

१५. पेरेसा अवत् यस मईनिस् ये द्रेग्वाईते क्षथ्रेम् हुनाईती
दुश–च्यओथनाई अहुरा ये नो इत् ज्योतूम् हनरे वीनस्ति
वास्त्रयेह्या अएनंहो पशेऊश् वीराअत चा अद्रुज्यन्तो ।

१६. पेरेसा अवत् यथा ह्वो ये हुदानुस् देमनह्या क्षथ्रेम्
क्षोईथ्रह्या वा दख्येऊस् वा अषा–फ्रदथाई अस्पेरेजता
थ्वावांस् मज़्दा अहुरा यदा ह्वो अंहत् या च्यओथनस्चा ।

१७. कतारेम् अषवा वा द्रेग्वाओ वा वेरेनवइते मझ्यो
वीद्वाओ वीदुषे म्रओतू मा एवीद्वाओ अइपी–देवायत्
ज़्दी ने मज़्दा अहुरा वंहेऊस् फ्रदक्ष्ता मनंहो ।

१८. मा चिश् अत् वे द्रेग्वतो मांथ्राश्च गुश्ता शास्नाओस्चा
आ जी देमानेम् वीषेम् वा षोईथ्रेम वा दख्युम् वा अदात्
दूषिता चा मरकए चा अथा ईश् साज्दूम् स्नइथिषा ।

१९. गूश्ता ये मन्ता अषेम् अहूम्–बिश् वीद्वाओ अहुरा
एरेझुख्धाई वचंहाम् क्षयम्नो हिज्वो–वशो
थ्वा आथ्रा श्रुख्रा मज़्दा वंहाऊ वीदाता रांनयाओ ।

२०. ये आयत् अषवनेम् दिवम्नेम् होई अपरेम् क्षयो
दरेगेम् आयू तेंमंहो दुश्–खरेथेम् अवएतास् वचो
तेंम् वाओ अहूम् द्रेग्वन्तो च्यओथनाइस् खाइस् दएना नएषत् ।

२१. मज़्दाओ ददात् अहुरो हऊर्वतो अमेरेतातस्चा
बूरोइस् आ अषख्या चा खापईथ्यात् क्षथ्रह्या सरो
वंहेऊस् वज़्द्रे मनंहो से होई मईन्यू च्यओथनाइश् चा ऊर्वथो ।

२२. चिथ्रा ई हुदाओंहे यथना वएदेम्नाइ मनंहा
वोहू थ्वा क्षथ्रा अषेम् वचंहा च्यओथना चा हप्ति
ह्वो तोई मज़्दा अहुरा वाजिश्तो अंहइती अस्तिस् ।

तृतीया-सुक्तम् ३२.

Chapter 32—હા ૩૨.

उर्वाजिमा

१. अख्या चा खएतुस् यासत् अह्या वेरेजेनेम् मत् अइर्यम्ना
अह्या दएवा मह्मी मनोई अहुरह्मी उर्वाजेमा मझ्दाओ
थ्वेोई दुताओंहो आओंहामा तेंग् दारयेा योई वाओ दइबिषेन्ती ।

अएब्यो मझ्दाओ अहुरो सारेम्नो वोहू मनंहा
क्षथ्रात् हचा पईती म्रओत् अषा हुश्-हखा खेन्वाता
स्पेन्ताम् वे आर्मईतीम् वंउहीम् वरेमईदी हा ने अंहत् ।

३. अत् यूम् दएवा वीस्पाओंहेा अकात् मनंहेा स्ता चिथ्रेम्
यश् चा वाओ मश् यजईते द्रुजस्चा पइरिमतोईश् चा
श्यओमांम अईपी दइबिताना याईस् अश्रुदूम् बुमयाओ हप्तइथे ।

४. यात यूइचा फ्रमीमथा या मष्या अचिश्ता दन्तेा
वक्षेन्ते दएवेा-जूश्ता वंहेऊश् सीझयम्ना मनंहेा
मझ्दाओ अहुरह्या ख्रतेउस् न स्यन्तो अषाअत् चा ।

५. ता देबेनओता अषीम् हुज्यातोईस् अमेरेतातस्चा
ह्यत् वाओ अका मनंहा येंग् देवेंग् अकश्चा मइन्युस्
अका श्यओथनेम् वचंहा या फ्रचिनस् द्रेग्वन्तेम् क्षयेा ।

६. पेोउरु अएनाओ एनाख्ता याईस् श्रावयेइते ये जी ताईश् अथा
हाता-मराने अहूरा वहिश्ता मनंहा
थ्वह्मी वी मझ्दा क्षथ्रोंई अषाइ चा सेंग्हो वीदांम् ।

७. अएषांम् अएनंहाम् नएचीत् वीद्वाओ अओजोइ हाद्रोया
या जोया सेंगहईते याईश् श्रावि खएना अयंहा
यएषांम् तू अहुरा ईरिख्तेम् मझ्दा वएदिस्तो अही ।

८. अएषांम् अएनंहाम् वीवंहुषो श्रावी यिमस्चीत्
ये मष्येंग् चिक्नुषो अह्माकेंग् गाऊस् बगा खारेम्नो
अएषांम् चीत् अह्मी–थ्वह्मी मझ्दा विचिथेाई अइपी ।

९ दुश्–शस्तिस् श्रवाओ मोरेन्दत् ह्वो ज्यातेऊस् सेंग्हनाईस् खतूम्
अपो मा ईस्तिम् अपयन्ता वेरेख्धांम हाइतीम वंहेऊस् मनंहो
ता ऊख्धा मन्येऊस् मह्या मझ्दा अषा चा यूष्मईब्यो गेरेजे ।

१०. ह्वो मा ना श्रवाओ मोरेन्दत् ये अचिश्तेंम् वएनंहे अओगेदा
गाम् अषिब्या ह्वरे चा यश्चा दाथेम् द्रेग्वतो ददात्
यश्चा वास्त्रा वीवापत् यश्चा वद्रे वोईझदत् अषाऊने ।

११. तएचीत् मा मोरेन्देन् ज्योतूम् योई द्रेग्वतो मजिबीश् चिकोईतेरेश्
अंऊहीश्चा अंह्वस्चा अपयेईती रएखेनंहो वएदेम्
योई वहिश्तात् अषाऊनो मझ्दा रारेष्यान् मनंहो ।

१२. यां राओंहयेन् श्रवंहा वहिश्तात् श्यओथनात् मरेतानो
अएब्यो मझ्दाओ अका म्रओत् योई गेऊस् मोरेन्देन् ऊर्वाक्ष्–ऊखती ज्योत
याईस् गेरेह्मा अषात् वरता करपा क्षथ्रेम् चा इषनाम् द्रुजेम ।

१३. या क्षथ्रा गेरेह्मा हीषसत् अचिश्तह्या देमाने मनंहो
अंहेऊस् मेरेख्तारो अह्या यए चा मझ्दा जीगेरेजद् कामे
थ्वह्या मांथ्रनो दूतेम् ये ईश् पात् दरेशत् अषह्या ।

१४. अह्या गेरेह्या आ होईथोई नी कावयस्चीत् खतूश् नी, ददत्
वेरेचाँई ही चा फ्रईदिवा ख्यात् वीशेन्तो द्रेग्वतेम् अवो
ख्यत् चा गेऊस् जईयाई म्रओई ये दूरओषेम् शओचयत अवो।

१५.. अनाइस् आ वीनेनशा या कर्पोताओम् चा केवीताओस् चा
अवाईस् अईबी येंग् दईन्ती नोईत् ज्यातेऊस् क्षयम्नेंग् वसो
तोई आव्या बर्याओन्ते वंहेऊम् आ देमाने मनंहो।

१६. हमेम् तत् वहिश्ताचीत् ये ऊषुरुये स्यस्चीत दह्या
क्षयांस् मझ्दा अहुरा येह्या मा आइथिम् चीत् द्वएथा
ह्यत् अएनंहे द्रेग्वतो एएआनू ईष्येंग् अंहया।

चतुर्थी-सुक्तम् ३३.

Chapter 33—હા 33.

फलवर्षी.

१. यथा आईस् इथा वरेषईते या दाता अंहेऊम् पओऊरुयेह्या
रतूस् श्यओथना रजिश्ता द्रेग्वतएचा ह्यत् चा अषाऊने
येह्या चा हेम्‌यासईते मिथह्या या चा होई आ एरेज्वा।

२. अत् ये अकेम् द्रेग्वाईते वचंहा अत् वा मनंहा
जस्तोईब्या वा वरेषइती वंहाऊ वा चोईथोईते अस्तिम्
तोई वाराई रादेन्ती अहुरह्या जओषे मझ्दाओ।

३. ये अषाऊने वहिश्तो खएतू वा अत् वा वेरेजेन्यो
अइर्यम्ना वा अहुरा वीदांस् वा थ्वक्षंहा गवोई
अत् ह्वो अषह्या अंहत् वंहेऊश्चा वास्त्रे मनंहो ।

४. यैं थ्वत् मझ्दा अश्रुस्तिम् अकेम् चा मनो यजाई अषा
खएतेऊश् चा तरेमईतीम् वेरेजेनख्या चा नजदिश्तांम् द्रुजेम
अर्यमनश्चा नदेन्तो गेऊश्चा वास्त्रात् अचिश्तेम् मन्तूम् ।

५. यस्ते वीस्पे-मझिश्तेम् सेरओषेम् जबया अवंहाने
अपानो दरेगो ज्याइतीम् आ क्षथ्रेम् वंहेउस् मनंहो
अषात् आ एरेझुस् पथो यएषू मझ्दाओ अहुरो शएती ।

६. ये जओता अषा एरेझुस् ह्वो मन्येउस् आ वहिश्तात् कया
अह्मात् अवा मनंहा या वेरेज्येईयाई मन्ता वास्त्रया
ता तोई ईज्या अहुरा मझ्दा दरेश्तोईश्चा हेम्-परश्तोईश्चा ।

७. आ मांम् आइदूम् वहिश्ता आ खएथ्या चा मझ्दा दरेशत् चा
अषा वोहू मनंहा या श्रुये परे मगाउनो
आविष् नाओ अन्तरे हेन्तू नेमख्ईतीस् चिथ्राओ रातयो ।

८. फ्रो मोई फ्रवोइजदूम् अरेथा ता या वोहू षवाई मनंहा
यस्नेम् मझ्दा क्ष्मावतो अत् वा अषा स्तओम्या वचाओ
दाता वे अमेरेताओश्चा उत यूइती हउर्वतास् द्रओनो ।

९. अत् तोई मझ्दा तेम् मइन्यूम् अष-ओक्षयन्ताय सरेद्ययाओ
खाथ्रा गएथा मया वहिश्ता वरेतू मनंहा
अयाओ अरोई हाकुरेनेम् थयाओ हचिन्ते उर्वानो ।

१०. विश्पाओ स्तोई हुजीतयः याओ जी आओंहरे याओस्चा हेन्ती
याओस्चा मझ्दा बवइन्ती थ्वह्मी हीश् जओषे आवक्षह्वा
वोहू उक्ष्या मनंहा क्षथ्रा अषाचा उश्ता तनूम् ।

११. ये सेविश्तो अहुरो मझ्दाओस्चा आर्मईतिश्चा अषेम्चा फ्रादत्-गएथेम्
मनस्चा वोहू क्षथ्रेम् चा श्रओता मोई मेरेज्दाता मोई
आदाइ कह्माइचीत् पइती ।

१२. उस् मोई उजारेष्वा अहुरा आर्मईति तेवीषीम् दस्वा
स्पेनिश्ता मईन्यू मझ्दा वंहुया जवा आदा
अषा हजो एमवत् वोहू मनंहा फेसेरतूम् ।

१३. रफेध्राय वोउरुचषाने दोइषी मोइ या वे अविफ्रा
ता क्षथ्रह्या अहुरा या वंहेउस् अशिष् मनंहो
फ्रो स्पेन्ता आर्मइते अषा दएनाओ फ्रदक्षया ।

१४. अत् लाताम् जरथुश्त्रो तन्वस् चीत् खख्याओ उश्तनेम्
ददाइती पउर्वतातेम् मनंहस् चा वंहेउस् मझ्दाइ
श्यओथनह्या अषाई या चा उख्धख्याचा शेरओषेम् क्षथ्रेम् चा ।

पञ्चमी—सुक्तम् ३४.

Chapter 34–હા ૩૪.

आगमनी.

१. य़ ष्यओथना या वचंहा या यस्ना अमेरेततातेम्
अषेम् चा तईब्यो दाओंहा मज़्दा क्षथ्रेम् चा हउर्वताते
अएषांम् तोई अहुरा एझा पोउरुतेमाईस् दस्ते ।

२. अत् चा ई तोई मनंहा मईन्युश् वंहूश् विश्पा दाता
स्पेन्तह्याचा नेरेस् ष्यओथना येह्या उर्वा अषा हचईते
पईरिगएथे क्ष्मावतो वह्मे मज़्दा गरोबीस् स्तूतांम् ।

३. अत् तोई म्यज़्देम् अहुरा नेमंहा अषाई चा दामा
गयेथाओ विश्पाओ आख्षथ्रोई याओ वोहू थ्रओश्ता मनंहा
आरोई जी हुदाओंहो विश्पाइस् मज़्दा क्ष्मावसू सवो ।

४. अत् तोई आतरेम् अहूरा अओझोंहवन्तेम् अषा उसेमहि
असीश्तेम् एमवन्तेम् स्तोई-रपेन्तेम् चिथ्रा-अवंहेम्
अत् मज़्दा दईबीष्यन्ते जस्ताईस् ताईस् देरेश्ता अएनंहेम् ।

५. कत् वे क्षथ्रेम का ईश्तिश् ष्यओथनाईश् मज़्दा यथा वाओ हख्मी
अषा वोहू मनंहा थ्रायोईद्याई द्रिगुम् यूष्माकेम्
परे वाओ विस्पाईस् परे वओखेमा दएवाईश् चा ख्रफस्त्राईश् मष्याईश् चा ।

६. येजी अथा स्ता हईथीम् मज़्दा अषा वोहू मनंहा
अत् तत् मोई दक्ष्तेंम् दाता अह्या अंहेउश् विस्पा मएथा
यथा वाओ यजेम्नस् चा उर्वाईद्याओ स्तवस् अयेनी पईति ।

७. कुथ्रा तोई अरेद्रा मझ्दा योई वंहेउश् वएदेना मनंहा
सेंगहूश् रएखेनाओ अस्पेन्चीत् साद्राचीत् चखयो उषेउरु
नए चीम् तेम् अन्येम् यूष्मद् वएदा अषा अथा नाओ थ्राज्दूम ।

८. ताईश् जी नाओ ष्यओथनाईश् ब्येन्ते यएषू अस् पईरि पोउरुब्यो इथ्येजो
ह्यत् अस् अओज्याओ नाईद्याओंहेम थ्वह्मा मझ्दा आंस्ता उर्वातह्या
योई नोईत् अषेम् मन्यन्ता अएब्यो दूरे वोहू अस् मनो ।

९. योइ स्पेन्ताम् आर्मइतिम् थ्वह्या मझ्दा बेरेखधांम् विदुषो
दुश्-ष्यओथना अवयजत वंहेउश् एविस्ती मनंहो
अएब्यो मश् अषा स्यजदत् यवत् अह्मत् अऊरुना खफस्त्रा ।

१०. अंह्या वंहेउस् मनंहो ष्यओथना वओचत् गरबाम् हुखतुस्
स्पेन्ताम् चा आर्मइतीम् दामीम् वीद्वाओ हिथाम् अषह्या
ता चा विस्पा अहूरा थ्वह्मी मझ्दा क्षथ्रोई आ वोयथ्रा ।

११. अत् तोई ऊत्रे हऊर्वाओस् चा खरेथाई आ अमेरेतातश् चा
वंहेऊश् क्षथ्रा मनंहा अषा मत् आर्मईतिस वक्षत्
ऊत यूईती तेवीषी ताईस आ मझ्दा वीद्वएषांम् थ्वोई अहीं ।

१२. कत् तोई राजरे कत् वा स्तूतो कत् वा यस्नह्या
श्रुईद्याई मझ्दा फ्रा वओचा या वीदायात् अशिष् राष्नांम्
शिसा नाओ अषा पथो वंहेउस् खएतेंग् मनंहो ।

१३. तेम् अद्वानेम् अहुरा येम् मोई म्रओष् वंहेउश् मनंहो
दएनांय सओष्यन्तांम् या हूकेरेत् अषाचीत् उर्वाक्षत्
ह्यत् चिविश्ता हुदाव्यो मीझदेम् मझ्दा येह्या तू दथ्रेम् ।

१४. तद् जी मझ्दा व्रइरीम् अस्तवईते ऊश्तानाय दाता
वंहेऊस् ष्यओथना मनंहो योई जी गेऊस् वेरेजेने अज्याओ
क्ष्माकाम् हुचिस्तिम अहुरा ख्रतेऊश् अषा फ्रादो वेरेजेना ।

१५. मझ्दा अत् मोइ वहिश्ता श्रवाओस् चा ष्यओथना चा वओचा
तॉ तू वोहू मनंहा अषा चा इषुदेम् स्तूतो
क्ष्माका क्षथ्रा अहुरा फेरषेम् वस्ना हइथ्येम् दाओ अहूम् ।

उश्तवईती गाथा.

षष्ठी—सूक्तम् ४३

Chapter 43—હા. ૪૩

उश्तवती.

१. उश्ता अह्माई यह्माई उश्ता कह्माई चीत्
वसे-क्ष्यांस् मझ्दाओ दायात् अहुरो
उतयूईती तेवीषी गत् तोई वशेमी
अषेम् देरेयाइ तत् मोइ दाओ आर्मइति
रायो अशीष् वंहेउस् गएम् मनंहो ।

२. अत् चा अह्माइ विश्पनांम् वहिश्तेम्
खाथ्रोया ना खाथ्रेम् दइदीत।
थ्वा चीचीथ्वा स्पेनिश्ता मइन्यू मझ्दा
या दाओ अषा वंहेऊस् मायाओ मनंहो
विश्पा अयारे दरेगो-ज्यातेउस् ऊर्वादंहा ।

३. अत् हो वंहेऊस् वह्यो ना अईवी जम्यात्
ये नाओ एरेजूस् सवंहो पथो शिषोईत्
अह्या अंहेऊस् अस्त्वतो मनंहस् चा
हईथ्यैंग् आंस्तीस् येम् आ शएती अहुरो
अरेद्रो थ्वावांम् हुजेन्तुसे स्पेन्तो मझ्दा।

४. अत् थ्वा मैंहाई तख्मां चा स्पेन्तम् मझ्दा
ह्यत् ता जस्ता या तू हफैंसि अवाओ
याओ दाओ आशिष् द्रेगवाइते अषाऊनए चा
थ्वह्या गरेमा आथ्रो अषा-अंओजंहो
ह्यत् मोई वंहेऊस् हजे जिमत् मनंहो।

५. स्पेन्तेम् अत् थ्वा मझ्दा मैंही अहुरा
ह्यत् थ्वा अंहेऊस् जांथोई दरेशम् पओउर्वीम्
ह्यत् दाओ श्यओथना मीझ्दवांन् या चा ऊख्धा
अकेम् अकाई वंऊहीम् अषीम् वंहओवे
थ्वा हुनरा दामोइस् ऊर्वएसे अपेमे।

६. यह्मी स्पेन्ता थ्वा मइन्यू ऊर्वइसे जसो
मझ्दा क्षथ्रा अह्मी वोहू मनंहा
येह्या श्यओथनाईस् गएथाओ अषा फ्रादेन्ते
अएईब्यो रतूम् सैंगहईती आर्मइतिस्
थ्वह्या खतेउस् येम् नए चिश् दाबयेइती।

७. स्पेन्तेम् अत् थ्वा मझ्दा मैंही अहुरा
ह्यत् मा वोहू पइरी जसत् मनंहा
पेरेसत् चा मा चिश् अहि कह्या अहि
कथा अयारे दक्षारा फेरसयाइ दीषा
अइबी थ्वाहू गएथाहू तनुषीचा।

८. अत् होई अओजी जरथुश्त्रो पओउर्वीम्
हइथ्यो द्वएषाओ यत् इषोया द्रेग्वाइते
अत् अषाऊने रफेनो ख्येम् अओजोंह्वत्
यत् मा बूश्तीस् वसासे क्षथ्र्या घ्या
यवत् आ वा मज़्दा स्ताउमि उफ्या चा ।

९. स्पेन्तम् अत् थ्वा मज़्दा मेंही अहुरा
यत् मा वोहू पइरी जसत् मनंहा
अह्या फेरसेम् कह्माई वीवीदुए वशी
अत् आ थ्वह्माई आथ्रे रातांम् नेमंहो
अषह्या मा यवत् ईसाइ मन्याइ ।

१०. अत् तू मोई दाईस् अषेम्
यत् मा जओजओमी
आर्मइती हचिम्नो ईत् आरेम्
पेरेसा चा नाओ या तोइ एह्मा परश्ता
परश्तेम् जी थ्वा यथना तत् एमवन्तांम्
यत् थ्वा क्षयांस् अएषेम् धात् एमवन्तेम् ।

११. स्पेन्तेम् अत् थ्वा मज़्दा मेंही अहुरा
यत् मा वोहू पइरी जसत् मनंहा
यत् क्ष्मा उख्धाईश् दीदंहे पओउर्वीम्
साद्रा मोई शांस् मष्यएषू जरजदाइतिस्
तत् वेरेजेयाई यत् मोई म्रओता वहिश्तेम् ।

१२. यत् चा मोई म्रओस् अषां जसो फ्राक्नेने
अत् तू मोई नो ईत् अश्रुश्ता पर्यओघ्ज़ा
ऊजेरेयाइ परा यत् मोई आजिमत्
श्रओषो अषी मांजा रया हचिम्नो
या वे आशिष् रानोईब्यो सवाई वीदायात ।

१३. स्पेन्तेम् अत् थ्वा मझ्दा मेंही अहुरा,
ह्यत् मा वोहू पइरी जसत् मनंहा,
अरेथा वोइझ्दाइ कामह्या
तेम् मोइ दाता दरेगह्या याऊस्
येम् वाओ नए चीश् दारेश्त् इते
वइर्याओ स्तोइस् या थ्वह्मी क्षथ्रोई वाची।

१४. ह्यत् ना फ्रयाई वएदेम्नो इस्वा दइदीत्,
मव्यो मझ्दा तवा रफेनो फ्राख्नेनेम्,
ह्यत् थ्वा क्षथ्रा अषात् हचा फ्राख्ता
ऊजेरेईथ्याई अजेम् सरेद्नाय सेंगहह्या
मत् ताईस् वीस्पाईस् योई तोई मांथ्राओ मरेन्ती।

१५. स्पेन्तेम् अत् थ्वा मझ्दा मेंही अहुरा,
ह्यत् मा वोहू पईरी जसत् मनंहा,
दक्षत् ऊष्या तुष्ना मइतिस् वहिश्ता
नोईत् ना पोउरुस् द्रेंग्वतो ख्यात् चिख्नुषो
अत् तोई विस्पेंग् अंग्रेंग् अषाउनो आदरे।

१६ अत् अहुरा ह्वो मईन्यूम् जरथुश्त्रो,
वेरेन्ते मझ्दा यस्ते चिश् चा स्पेनिश्तो,
अस्त्वत् अषेम् ख्यात् ऊश्ताना अओजोंह्वत्
ख्वेंग्-दरेशोई क्षथ्रोई ख्यात् आर्मईतिस्
अषीम् श्यओथनाईस् वोहू दइदीत् मनंहा।

सप्तमी—सुक्तम् ४४.

Chapter 44—હા ૪૪.

परिप्रश्न.

१. तत् थ्वा पेरेसा एरेष्—मोई वओचा अहुरा,
नेमंहो आ यथा नेमे क्ष्मावतो
मझ्दा फ्रयाई थ्वावांस् सख्यात् मवइते
अत् ने अषा फ्रया दजद्याई हाकुरेना
यथा—ने आ वोहू जिमत् मनंहा ।

२. तत् थ्वा पेरेसा एरेष् मोई वओचा अहुरा
कथा अंहेउस् वहिश्तह्या पओर्वीम्
काथे सूईयाई ये ई पइतिषात्
ह्वो जी अषा स्पेन्तो इरिख्तेम् वीस्पाइब्यो,
हारो मइन्यू अहूम्बिश् ऊर्वथो मझ्दा ।

३. तत् थ्वा पेरेसा एरेष् मोइ वओचा अहुरा,
कस् ना जांथा पता अषह्या पऊरुयेह्या,
कस् ना खेंग् स्तरेम् चा दात् अद्वानेम्,
के या माओ ऊक्ष्येइती नेरेफ्सइती थ्वत्
ता चित् मझ्दा वशेमी अन्याचा वीदुये ।

४. तत थ्वा पेरेसा एरेष् मोई वओचा अहुरा,
कस् ना देरेता जांम् चा अदे नबाओस् चा
अव पस्तोईस् के अपो ऊर्वराओस् चा
के वाताये द्वांनमईब्यस्चा यओगेत् आसू
केम् ना वंहेउस् मझ्दा दामिस् मनंहो ।

५. तत् थ्वा पेरेसा एरेष् मोई वओचा अहुरा,
के हापाओ रओचाओस्चा दात् तेमाओस्चा,
के हापाओ खफ्नेम चा दात् जयेमा चा,
के या ऊषाओ अरेम्-पथ्वा क्षपा चा
याओ मनेथीस् चज्देंाहवन्तेम् अरेथह्या ।

६. तत् थ्वा पेरेसा एरेष् मोई वओचा अहूरा,
या फ्रवक्ष्या येजी ता अथा हईथ्या
अषेम् श्यओथनाइस् देवांजइती आर्मईतीस्
तईब्यो क्षथ्रेम् वोहू चिनस् मनंहा
कएईब्यो अजीम् रान्यो स्केरेतीम् गाम् तषो ।

७. तत् थ्वा पेरेसा एरेष् मोई वओचा अहुरा.
के बेरेख्धांम् ताश्त् क्षथ्रा मत् आर्मईतिस्
के ऊजेमेम् चोरेत व्यानया पुथ्रेम पिथ्रे
अजेम ताईस् थ्वा फ्रक्ष्ने अवामी मझ्दा
स्पेन्ता मइन्यू वीस्पनांम् दातारेम् ।

८. तत् थ्वा पेरेसा एरेषू मोइ वओचा अहूरा
में दइध्याइ या तोइ मझ्दा आदिश्तिं
या चा वोहू उख्धा फ्रषी मनंहा
या चा अषा अंहेउस अरेम् वएद्याई
का मे ऊर्वा वोहू ऊर्वासत् आगमेत् ता ।

९. तत् थ्वा पेरेसा एरेषू मोइ वओचा अहुरा,
कथा योई यांम् यओश् दएनांम् यओजदाने
यांम् हुदानाऊस् पइतिशे सख्यात् क्षथ्रह्या
एरेष्वा क्षथ्रा थ्वावांस् असीश्तीस् मझ्दा
हदेमोई अषा वोहू चा श्यांम् मनंहा ।

१०. 'तत् थ्वा पेरेसा एरेष् मोई वओचा अहुरा,
तांम् दएनांम् या हातांम् वहिस्ता
या मोई गएथाओ अषा फ्रादोइत् हचेम्ना
आर्मतोईस् ऊख्थाईस् ष्यओथना एरेस् दइयतं
मख्याओ चिश्तोईस थ्वा ईस्तिस् उसेन् मझ्दा।

११. तत् थ्वा पेरेसा एरेष् मोई वओचा अहुरा,
कथा तेंग् आ वीजेम्यात् आर्मईतीस्
यएव्यो मझ्दा, थ्वोई वश्येते दएना
अजेम् तोई आइस् पोउरुयीं फ्रवोइवीदे
वीस्पेंग् अन्येंग् मन्येऊस् स्पस्या दूएषंहा।

१२. तत् थ्वा पेरेसा एरेष् मोई वओचा अहुरा,
के अषवा याईस् पेरेसाइ द्रेग्वाओ वा
कतारेम् आ अंग्रो वा हो वा अंग्रो
ये मा द्रेग्वाओ थ्वा सवा पईतिएरेते
च्यंहत् हो नोईत् अयेम् अंग्रो मन्येते।

१३. तत् थ्वा पेरेसा एरेष् मोई वओचा अहुरा
कथा द्रुजेम् नीश् अह्मत् आ नीश् नाशामा
तेंग् आ अवा योई अश्रुश्तोईस् पेरेनाओंहो
नोईत् अषह्या आदीव्येन्ती हचेम्ना
नोइत् फ्रसया वंहेऊस् चाख्नरे मनंहो।

१४. तत् थ्वा पेरेसा एरेष् मोइ वओचा अहूरा,
कथा अषाइ द्रुजेम् दांम् जस्तयो,
नी हीम् मेरांजयाइ थ्वह्या मांथ्राइस् सेंगह्या,
एमवतीम् सिनाम् दावोई द्रेग्वसू
याइश् दूफ्षेंगू मझ्दा अनाशे आंस्तां चा।

१५. तत् थ्वा पेरेसा एरेष् मोई वओचा अहूरा,
येजी अश्या अषा पोई मत् क्षयेही,
यत् हेम् स्पादा अनओचंहा जमएते,
अवाईस् ऊवीताईस् या तू मझ्दा, दीदेरेजो
कुथा अयाओ कह्माई वननांम् ददाओ।

१६. तत् थ्वा पेरेसा एरेष् मोई वओचा अहूरा,
के वेरेथ्रेम्–जा थ्वा पोई सेंगूहा योइ हेन्ती
चिथ्रा मोई दांम् अहूम् विश्र् रतूम् चीझ्दी
अत् होई वोहू शेरओषो जन्तू मनंहा
मझ्दा अह्माई यह्माई वशी कह्माई चीत।

१७. तत् थ्वा पेरेसा एरेष् मोई वओचा अहूरा,
कथा मझ्दा जरेम्–चरानी हचा क्ष्मत्
आस्केतीम् क्ष्माकांम् ख्यत् चा मोइ ख्यात् वाक्ष् अपषो
सरोई वूझयाइ हऊर्वाता अमेरेताता
अवा मांथ्रा ये राथेमो अषात् हचा।

१८. तत् थ्वा पेरेसा एरेष् मोई वओचा अहूरा,
कथा अषा तत् मीझ्देम हनानि,
दशा अस्पाओ अर्षन्वईतीस् ऊश्त्रेम् चा
ख्यत् मोइ मझ्दा अपिवईती हउर्वाता
अमेरेताता यथा ही तएइब्यो दाओंहा।

१९. तत् थ्वा पेरेसा एरेष् मोई वओचा अहुरा,
यस्तत् मीझ्देम हनेन्ते नोईत् दाइन्ति
ये इत् अह्माई एरेझुख्धाई ना दाइते
का तेम् अश्या मईनिश् अंहत् पौरुये
वीद्वाओ अवांम् या ईम् अंहत् अपेमा।

२०.० चिथेना मझ्दा, हुख्शथ्रा दएवा आओंहरे,
अन् ईत् पेरेसा योई पिव्येइन्ती अएईब्यो कांम्
याईम् गाम् करपा ऊसिक्ष् चा अएषेमाइ दाता
या चा कवा आन्मेने ऊरुदोयता
नो ईत् हीम् मीजेन् अषा वास्त्रेम् फ्रादईहे।

अष्टमी सूक्तम्—४५.

Chapter 45—હા ૪૫.

प्रवक्षणम्.

१. अत् फ्रवक्ष्ये नू गूषोदूम् नू श्रओता
यए चा अस्नात् यए चा दूरात् इषथा
नू ईम् विस्पा चिथ्रे जी मझ्दाओंहूम्
नो ईत् दइबितीम् दुश्-शस्तिस् अहुम् मेरांश्यात्
अका वरणा द्रेग्वाओ हिज्वा आवरेता।

२. अत् फ्रवक्ष्या अंहेऊश् मईन्यू पौरुये
ययाओ स्पन्याओ ऊईति म्रवत् येम् अंग्रेम्
नोईत् ना मनाओ नोईत् सेंहा नोईत् खतवो
नएदा वरना नोइत् उख्धा नोईत् श्यओथना
नोइत् दएनाओ नोइत् उर्वानो हचईन्ते।

३. अत् फ्रवक्ष्या अंहेउस् अह्या पौर्वीम्
या मोइ विद्वाओ मझ्दाओ वओचत् अहूरो
योइ ईम् वे नोईत् ईथा मांथ्रेम् वरेषेन्ति
यथा इम् मेनाई चा वओच चा
अएब्यो अंहेउस् अवोई अंहत् अपेमेम्।

४. अत् फ्रवक्ष्या अंहेउस् अह्या वहिश्तेम्
अषात् हचा मझ़्दाओ वएदा ये ईम् दात्
पतरेम् वंहेउस् वेरेज्यन्तो मनंहो
अत् होई दुगेदा हुष्यओथना आर्मइतिस्
नोइत् दिव्-झइ्याई विस्पा-हिषस् अहूरो।

५. अत् फ्रवक्ष्या ह्यत् मोई म्रओत् स्पेन्तोतेमो
वचे श्रुईद्याइ ह्यत् मरेतएब्यो वहिस्तेम्
योई मोई अह्माई सेरओषेम् दांन् चयश्चा
उपाजिमेन् हऊर्वाता अमेरेताता
वंहेऊस् मन्येऊईस् ष्यओथ्नाइस् मझ़्दाओ अहुरो।

६. अत् फ्रवक्ष्या विस्पनाम् मजिश्तेम्
स्तवस् अषा ये हूदाओ योइ हेन्ति
स्पेन्ता-मइन्यू श्रओतू मझ़्दाओ अहुरो
येह्या वस्रे वोहू फ्रषी मनंहा
अह्या ख्रतू फ्रो मा शास्तू वहिश्ता।

७. येह्या सवा ईषाओन्ति रादंहो
योई जी ज्वा आओंहरे चा ब्वन्ति चा
अमेरेताईती अषाउनो ऊर्वा अएष
उत यूता या नेरांस् साद्रा द्रेग्वतः
ता चा क्षथ्रा मझ़्दाओ दांमिस् अहूरो।

८. तेम् ने स्तओताईस् नेमंहो आ वीवरेषा,
नू-जीत् चष्मइनि व्यादरेशेम
वंहेउस् मन्येउस् ष्यओथ्नह्या उख़्दख़्याचा
विदुष् अषा येम् मझ़्दाम् अहुरेम्
अत् होई वस्रेम् देमाने गरो निदौमा।

९. तेम् ने वोहू मत् मनंहा चिश्नुषो
ये ने उसेन् चोरेत् स्पेन् चा अस्पेन् चा
मझ्दाओ क्षथ्रा वरेजी नाओ थात् अहुरो,
पशुस् वीरेंग् अह्याकेंम् फ्रदथाई आ
वहेऊस् अषा हुओजांथ्वात् मनंहो ।

१०. तेम् ने यस्नाईस् आर्मतोईस् मिमघ्जो
ये आन्मेनी मझ्दाओ श्रावि अहुरो
ह्यत् होई अषा वोहू चा चोइस्त् मनंहा
क्षथ्रोई होइ हउर्वाता अमेरेताता
अह्याई स्तोई दांन् तेवीषी ऊता यूइती ।

११. यस् ता दएवेंग् अपरो मष्यांस् चा
तरे मांस्ता योई ईम् तरे मन्यन्ता
अन्येंग् अह्मात् ये होई अरेम्-मन्याता
सओष्यन्तो देंग-पतोइस् स्पेन्ता दएना
ऊर्वथो बराता पता वा मझ्दा अहुरा ।



नवमी—सूक्तम् ४६.

Chapter 46—હા. ૪૬.

• कान्दिश्तिका.

१. काम नेमोई ज़ांम् कुथ्रा नेमोई अयेनी,
पइरी खएतेउस् अर्यमनस् चा ददइती,
नोईत् मा क्ष्नाउस् ये वेरेज़ेना हेचा,
नएदा दह्यउस् योई सास्तारो द्रेग्वन्तो,
कथा थ्वा मज़्दा क्ष्नओषाइ अहुरा ।

२. वएदा तत् या अह्मी मज़्दा अनएशो,
मा कम्न–फ़्श्वा ह्यत् चा कम्ना–ना अह्मी
गेरेज़ोई तोइ आ–ईत् अवएना अहुर,
रफ़ेध्रेम् चग्वाओ ह्यत् फ़्रयो फ़्रयाइ दइदीत्
आख्सो वंहेऊस् अषा इस्तिम् मनंहो ।

३. कदा मज़्दा योई उक्षानो अस्नाम्,
अंहेऊम् दरेथ्राय फ़्रो अषह्या फ़्रारेन्ते,
वेरेज़दाईस् सेंग्हाईस् सओष्यन्ताम् ख्रतवो.
कएब्यो उत्तये वोहू ज़िमत् मनंहा,
मईब्यो थ्वा शांस्त्राई वेरेने अहुरा ।

४. अत् तेंग् द्रेग्वाओ अषह्या येंग् वज़्द्रेंग् पात्,
गाओ फ़्रोरेतोईस् षोईथ्रह्या वा दह्येउस् वा
दुज़्–जोवाओ हांस् खाइस् श्यओथनाइस् अहेमुस्तो
यस्तेम् क्षथ्राय् मज़्दा मोइथत् ज्यातेऊस् वा,
ह्वो तेंग् फ़्रो गाओ पथमेंग् हुचिस्तोइस् चरात् ।

५. ये वा क्षयांस् अदांस द्रीता अयन्तेम्
उर्वातोईस् वा हुजेन्तुस् मिथ्रोइब्यो वा,
रष्ना जवांस् ये अषवा द्रेग्वन्तेम्
वीचिरो हांस् तत् फ्रो खएतवे मृयात्
उजूईथ्योइ इम् मझ्दा खुन्यात अहूरा।

६. अत् यस्तेम् नोईत् ना इषेम्नो आयात्,
द्रुजो ह्वो दांमांन् हईथ्या गात्,
ह्वो जी द्रेग्वाओ ये द्रेग्वाईते वहिश्तो,
ह्वो अषवा यह्माई अषवा फ्रयो,
यत् दएनाओ पओरुयाओ दाओ अहुरा।

७. केम् ना मझ्दा मवइते पायूम् ददात्
यत् मा द्रेग्-वाओ दीदरेषता अएनंहे,
अन्येम् थ्वह्मात् आथ्रस् चा मनंहस् चा
ययाओ श्यओथनाइस् अषेम् थ्रओश्ता अहुरा
तांम् मोई दांस्तवान् दएनाय फ्रावओचा।

८. ये वा मोई याओ गएथाओ दज्दे अएनंहे
नोईत् अथ्या मा आथ्रिस् श्यओथनाइस् फ्रोश्यात्
पइत्यओगेत् ता अह्माइ जसोइत् द्वएषंहा
तन्वेम् आ या ईम् हुज्यातोइस् पायात्
नोईत् दुझ्यातोईस् काचीत् मझ्दा द्वएषंहा।

९. के ह्वो ये मा एरेद्वो चोईथत् पोऊरुयो
यथा थ्वा जेवीश्तीम् ऊजेमही
श्यओथनोइ स्पेन्तेम् अहुरेम् अषवनेम्
या तोई अषा या अषाई गेऊस् तषा म्रओत्
ईषेन्ती मा ता तोई वोहू मनंहा।

१०. ये वा मोई ना गेना वा मझ्दा अहुरा,
दायात् अंहेऊस् या तू वोइस्ता वहिश्ता,
अषीम् थ्वाई वोहू क्षथ्रेम् मनंहा,
यांश्चा हक्सई क्ष्मावतांम् वह्माई आ,
फ्रो ताइस् विस्पाइस् चिन्वतो फ्रफ्रो पेरेतूम् ।

११. क्षथ्राइस् यूजेन् कर्पानो कावयश्चा
अकाइस् श्यओथनाइस् अहूम् मेरेंङगेईद्याई मषीम्,
येंग् खे ऊर्वा खएचा ख्रओदत् दएना,
यात् अइबी-गेमेन् यथ्रा चिन्वतो पेरेतुस्,
यवेाई विस्पाई द्रुजो देमानाइ अस्तयो ।

१२. यात् ऊस् अषा नप्त्यएषू नफ्षु चा
तूरह्या ऊज्जेन् फ्रयानह्या अओज्यएषू,
आर्मेतोइस् गएथाओ फ्रादो थ्वक्षंहा,
अत् ईश् वोहू हेम् अइबी मोईस्त् मनंहा,
अएईब्यो रफेध्राई मझ्दाओ शस्ते अहुरो ।

१३. ये स्पितामेम् जरथुस्त्रेम् रादंहा,
मरतएषू क्ष्नाऊस् हो ना फ्रश्रुइद्याई एरध्वो,
अत् होई मझ्दाओ अहूम् ददात् अहुरो,
अह्माई गएथाओ वोहू फ्रादत् मनंहा
तेम् वे अषा मेइ-मइदी हुश्-हखाईम् ।

१४. जरथुश्त्र कस्ते अषवा ऊर्वथो
मजोई मघाई के वा फ्रश्रुथाइ वश्ती,
अत् हो कवा वीश्तास्पो याही
येंग् स्तू मझ्दा हुदेमोई मिनस् अहुरा,
तेंग् जूबया वंहेऊस् उख्धाइश् मनंहो ।

१५. हएचत् अस्या वक्ष्या ते स्पितमाओंहो
ह्यत् दाथेंग् वीचयथा अदाथांस् चा
ताइस् यूझ्र ष्यओथनाईस् अषेम् क्ष्मईब्या ददुए
याइश् दाताईश् पओऊराइश् अहुरह्या ।

१६. फेरषओस्त्रा अथा तू एरद्राइस् इथी,
ह्वो–ग्वा ताइस् येंग् ऊस्वही उश्ता स्तोइ
यथा अषा हचइते आर्मईतिस्
यथा वंहेऊस् मनंहो ईश्ता क्षथ्रेम्
यथा मझ्दाओ वेरेंदेमांम् शएती अहुरो ।

१७. यथा वे अफ्ष्मानी सेंगहानि
नोईत् अनफ्ष्मांम दे जामास्पा ह्वोगवा
हदा वेस्ता वह्मेंग् सेरओषा राधंहो
ये वीचिनओत् दाथेंम् चा अदाथेम् चा
दंथ्रा मन्तू अषा मझ्दाओ अहुरो ।

१८. ये मईब्या यओश् अह्माई अस् चीत् वहिश्ता
मख्याओ ईशतोइश् वोहू चोईषेम् मनंहा
आंस्तेंग् अह्माई ये नाओ आंस्ताइ दइबीता
मझ्दा अषा क्ष्माकेम् वारेम् क्ष्नओषेम्नो
तत् मोई ख्रतेऊस् मनंहस् चा वीचिथेम् ।

१९. ये मोई अषात् हइथीम् हचा वरेषईती
जरथुस्त्राय ह्यत् वसना फेरषोतेमेम्
अह्माई मीझ्देम् हनेन्ते पराहूम्
मने वीस्ताइस् मत् वीस्पाइस् गावा अजी
ताचीत् मोई शांस् त्वेम् मझ्दा वएदिश्तो ।

दशमी—सुक्तम् ४७.

Chapter 47—હા ૪૭.

स्पेन्ता-मन्यु.

१. स्पेन्ता मईन्यू वहिश्ता चा मनंहा
हचा अषात् श्यओथना चा वचंहा चा
अह्माई दांन् हऊर्वाता अमेरेताता
मज़्दाओ क्षथ्रा आर्मईती अहुरो ।

२. अह्या मन्येउस् स्पेनिश्तह्या वहिश्तेम्
हिज़्वा ऊख्धाईस् वंहेउस् एएआनू मनंहो
आर्मतोईस् जस्तोईब्यो श्यओथना वेरेज्यत्
ओया चिस्ती ह्वो पता अषह्या मज़्दाओ ।

३. अह्या मन्येउस् त्वेम् अहि ता स्पेन्तो
ये अह्माई गांम् रान्य-स्केरेतीम् हेम्-तषत्
अत् तोई वास्त्राई रामा दाओ आर्मइतीम्
ह्यत् हेम् वोहू मज़्दा हेम फ़श्ता मनंहो ।

४. अह्मात् मन्येउस् दारेष्येईन्ती द्रेग्वन्तो
मज़्दा स्पेन्तात् नोईत् ईथा अषाऊनो ।
कसेउस् चीत् ना अषाउने काथे अंहत्
ईस्वा चीत् हांस् परओश् अको द्रेग्वाईते ।

५. ता चा स्पेन्ता मन्यू मझ्दा अहुरा
अषाऊने चोइश्र् या जी चीचा वहिश्ता।
हुनरे त्वह्मात् जओषात् द्रेग्वाओ वक्षईती
अह्या ष्यओथनाईस् अकात् आष्यांस् मनंहो।

६. ता दाओ स्पेन्ता मइन्यु मझ्दा अहुरा
आथ्रा वंहाउ वीदाईते रानोईब्यो
आर्मेतोईस् देवांजंहा अषह्या चा
हा जी पोउरुस् ईषेन्तो वाऊराईते।

एकादमी—सुक्तम् ४८.

Chapter 48—હા ૪૮.

द्रुज-व्यंसा.

१. ये जी अदाईस् अषा द्रुजेम् वेंहईती,
ह्यत् आंशसुता या दइबीताना फ्रओख्ता
अमेरेताइती दएवाइस् चा मष्याईस् चा
अत् तोई मवाईस् वहोम् वक्षत् अहुरा।

२. वओचा मोई या त्वेंम् वीद्वाओ अहुरा
परा ह्यत् मा या मेंग परेथा जिमईती,
कत् अषवा मझ्दा वेंहत् द्रेग्वन्तेम्
हा जी अंहेउम् वेऊही विस्ता आकेरेतिस्।

३. अत् वएदेम्नाई वहिश्ता शास्ननांम्,
यांम् हुदाओ शास्ती अषा अहुरो,
स्पेन्तो वीद्वाओ यएचीत् गूजरा सेंगूहाओंहो
थ्वावांस् मझ्दा वंहेउस् खथ्वा मनंहो ।

४. ये दात् मनो वह्यो मझ्दा अश्यस् चा,
ह्वो दएनां श्यओथना चा वचंहा चा,
अह्या जओषेंह् उश्तिस् वरेनेम् हचईते,
थ्वह्मि ख्रताओ अपेमेम् नना अंहत् ।

५. हुक्षथ्रा क्षेन्तांम् मा ने दुशे–क्षथ्रा क्षेन्ता,
वंहुयाओ चिस्तोईस् ष्यओथनाईस् आर्मइते,
यओझ्दाओ मष्याइ अइपी जांथेम् वहिश्ता
गवोई वेरेज्यातांम् तांम् ने खरेथाई फ्षुयो ।

६. हा जी ने हुषोईथेमा हा ने उतयूतिम्
दात् तेवीषीम् वंहेउस् मनंहो बेरेख्धे ।
अत् अख्याई अषा मझ्दाओ उर्वराओ वक्षत्
अहूरो अंहेउस् ज्ञांतोइ पओउरुह्या ।

७. नी–अएषेम नीदयाताम् पईती–रेमेम पईती–स्योद्रम्
योई आ वंहेऊस् मनंहो दीद्रघझोदुये
अषा व्याम् येह्या हिथाऊस् ना स्पेन्तो
अत् होई दामाम् थ्वह्मी आदाम् अहुरा ।

८. का तोई वंहेऊस् मझ्दा क्षथ्रह्या इश्तिस्,
का तोई अषोइस् थ्वख्याओ मइब्यो अहूरा,
का तोई अषा आकाओ अरेद्रेंग इष्या,
वंहेऊस् मन्येऊस् श्यओथनानाम् जवरो ।

९. कदा वएदा येजी चथा क्षयथा
मझ्दा अषा येथा मा अइचिस् द्वएथा
एरेष् मोई एरेझूचांम् वंहेऊस् वफूश् मनंहो
वीदायात् सओष्यांस् यथा होई अषिष् अंहत।

१०. कदा मझ्दा मां नरोईस्–नरो विशेन्ते
कदा अजेंन् मूरथेम अह्या मगह्या।
या अंग्रयां करपनो उरुपयेन्ती
या चा ख्रतू दुशे–क्षथ्रा दख्यूनाम।

११. कदा मझ्दा अषा मत् आर्मइतिस् जिमत्,
क्षथ्रा हुषेईतिम् वास्त्रवईती,
कोई द्रेग्वोदेबीस् ख्रूराईस् रामां दाओन्ते
केम् आ वंहेऊम् जिमत मनंहो चिस्तिस्।

१२. अत् तोई अंहेन् सओष्यन्तो दख्यूनाम्,
योई क्षनूम् वोहू मनंहा ह्चाओन्ते,
ष्यओथनाईस् अषा थ्वह्या मझ्दा सेंगहृह्या
तोई जी दाता हम–एस्तारो अएषेम् मह्या।

द्वादशमी—सुक्तम् ४९.

Chapter 49—હા ૪૯.

वेन्दू-इति.

१. अत् मा यवा बेन्द्वो पफ्रे मझिश्तो
ये दुश्-एरेश्रीस् चिश्नुषा अषा मझ्दा
वंउही आद् आ गईदी मोई आ मोई अरपां
अह्या वोहू अओषो वीदा मनंहा।

२. अत् अह्या मा बेन्द्रह्या मानयेईती
त्कएषो द्रेग्वाओ दईबिता अषात् रारेषो,
नो इत् स्पेन्ताम् देारेश्त् अह्माई स्तोई आर्मइतीम्
न एद् आ वोहू मझ्दा फ्रश्ता मनंहा।

३. अत् चा अह्माई बरेनाइ मझ्दा निदातेंम्,
अषेम सूइयाई त्कएषाई राषयेंहे द्रुक्ष्,
ता वंहेऊस् सरे ईज्या मनंहो,
अन्तरे विस्पें द्रेग्वतो ह्ख्में अन्तरे म्रूये।

४. योई दुष-ख्रथ्वा अएषेमेम् बरेदेन् रामेम् चा,
खाईस् हिज़ुबीस् फ्षुयस् ऊ अफ्सुयन्तो।
यएषांम् नेा ईत् ह्वरस्ताईस् वांस् दुज-वरस्ता
तोई दएवें दांन् या द्रेग्वतो दएना।

५. अत् हो मझ्दा ईझा चा आज़ूईतिस् चा,
ये दएनां वोहू सार्श्ता मनंहा,
आर्मतोईस् कस् चित् अषा हुजेन्तुस्
ताईस् चा विश्पाइस् थ्वह्मी क्षथ्रोइ अहूरा ।

६. फ्रो वाओ फ्रएष्या मझ्दा अषेम् चा मूइते,
या वे ख्रतेउस् क्ष्माकह्या आ मनंहा,
एरेष् वीच्चिथ्याइ, यथा इ श्रावयएमा,
ताम् दएनां या क्ष्मावतो अहुरा ।

७. अत् चा वोहू मझ्दा श्रओतू मनंहा,
श्रओतू अषा गूषह्वा तू अहुरा,
के अर्यम्ना के खएतुस् दाता इस् अंहत्
ये वेरेजेनाइ वंऊहीम दात् फ्रशस्तिम् ।

८. फेरषओष्त्राई उर्वाजिश्तांम् अषह्या दाओ सरेम्,
तत् थ्वा मझ्दा यासा अहुरा मइब्या चा,
या वंहाऊ थ्वह्मी आ क्षथ्रोई
यवोई विश्पाइ फ्रएश्ताओंहो आओंहामा ।

९. श्रओतू शास्नाओ फ्षेंगह्यो सुये तश्तो
नेा ईत् एरेष-वचाओ सरेम् ददांस् द्रेग्वाता
ह्यत् दएनाओ वहिश्तो यूजेन् मीझ्दे
अषा युख्ता याही दे-जामास्पा ।

१०. तए चा मझ्दा थ्वह्मी आदाम् निपाओंहे
मनेा वोहू ऊरुनस् चा अषाऊनाम्
नेमस् चा या आर्मइतिस् ईझा चा
मांझा क्षथ्रा वजदंहा अवेमीरा ।

११. अत् दुश-क्षथ्रेंग् दुश्-श्यओथनेंग् दुझ्-वचंहेा
दूझदएनेंह् दुश मनंहेा द्रेग्वतो
अकाईस् श्यओथनाईस् पईती ऊर्वानो पईत्येइन्ति
द्रुजो देमाने हइथ्या अंहेन् अस्तयेा।

१२. कत् तोई अषा जुवयन्ते अवंहेा
जरथुश्त्राई कत् तोई वहू मनंहा
या वे स्तओताईस् मझ्दा फ्रीनाई अहुरा
अवत् याम्रांस् ह्यत् वे ईश्ता वहिश्तेम्।

त्रयोदशी—सूक्तम् ५०.

Chapter 50—હા ૫૦.

शरणिका.

१. कत् मोई ऊर्वा इशे चह्या अवंहेा
के मोई पशेऊम् के मे ना थ्राता विस्तेा
अन्यो अषात् थ्वत् चा मझ्दा अहुरा
अझ्दा जूता वहिश्ता-अत् चा मनंहेा।

२. कथा मझ्दा रान्येा-स्केरेतिं गाम् ईषसोइत्
ये हीम् अह्माई वास्त्रावइतीम् स्तोइ ऊम्यात
एरेझेजीस् अषा पूरुषु हरे-पिष्यस्
आकास्तेंग् मा निशांस्या दाथेम् दाह्वा।

३. अत् चित् अह्माई मज़्दा अषा अंहती
यांम् होई क्षथ्रा वोहु चा चोइश्त् मनंहा
ये ना अषोइस् अओजंहा वरेदयएता
यांम् नजदिश्ताम् गएथां द्रेग्वाओ बक्षईति।

४. अत् वाओ यजाई स्तवस् मज़्दा अहूरा
हदा अषा वहिस्ता चा मनंहा क्षथ्रा चा
या इषो स्ताओंहत् आ पइथि
आकाओ अरेद्रेंग् देमाने गरो शेरओषाने।

५. आरोई जी क्ष्मा मज़्दा अषा अहूरा
यत् यूष्माकाई मांथ्रांने वओराजथा,
अईवी-देरेश्ता आवीष्या अवंहा
जस्ताईस् ता या नाओ खाथ्रे दायात्।

६. ये मांथ्रा वाचेम् मज़्दा बरईति,
ऊर्वथा अषा नेमंहा जरथुस्त्रो
दाता ख्रतेउस् हिज्वो रईथीम् स्तोई
मह्या राजेम् वोहू साहीत् मनंहा।

७. अत् वे यओजा जेवीस्तेंग ऊर्वतो
ज्याईस् पेरेथूस् वह्मह्या यूष्माकह्या,
मज़्दा अषा ऊग्रेंग् वोहू मनंहा
याईस् अजाथा मह्माई ह्याता अवंहे।

८. मत् वाओ पदाइस् या फ्रश्रुता इझघाओ
पइति–जसाई मझ्दा ऊस्तानजस्तो ।
अत् वाओ अषा अरेद्रख्याचा नेमंहा
अत् वाओ वंहेउस् मनंहो हुनरेताता ।

९. ताइस् वाओ यस्नाइस् पईति स्तवस अयेनि,
मझ्दा अषा वंहेऊस् ष्यओथनाईस् मनंहो ।
यदा अषोइस् मख्याओ वशे क्षया,
अत् हुदानाउस् इषयांस गेरेज्दा ख्येम् ।

१०. अत् या वरेषा या च पईरि आइस् ष्यओथना,
या चा वोहू चश्मास् एरजत् मनंहा,
रओचाओ खेंग् अस्नाम् उक्षा अएऊरुस
क्ष्माकाई अषा वह्माई मझ्दा अहुरा ।

११. अत् वे स्तओता अओज्याई मझ्दा आओंहाचा
यवत् अषा तवा चा ईसाई चा
दाता अंहेऊस् अरेदत् वोहू मनंहा
हईथ्या वरेश्ताम ह्यत् वस्ना फेरषोतेमेम् ।

चतुर्दशी—सुक्तम् ५१.



Chapter 51—હા ૫૧.



वहु-क्षथ्रम्.

१. वोहू क्षथ्रेम् वईरीम् बागेम् अईबी बईरिश्तेम्
वीदीषेम्नाईस् ईझा चित् अषा अन्तरे चरईति
ष्यओथनाईस् मझ्दा वहिश्तेम् तत् ने नूचित् वरेषाने ।

२. ता वे मझ्दा पऔरवीम् अहुरा अषाई ये चा
तइब्या चा आर्मईते दोइषा मोई ईश्तोईस् क्षथ्रेम्
क्ष्माकेम् वोहू मनंहा वझ्दाई दाईदी सवंहो ।

३. आ वे गेऊशा हेम्यन्तू योई वे ष्यओथनाइस् सारेन्ते
अहूरो अषा हिज्वा ऊख्धाइस् वंहेउस् मनंहो
यएषां तू पोऊरुयो मझ्दा फ्रदक्ष्ता अही ।

४. कुथ्रा आरोईस् आफ्सेरतुस् कुथ्रा मेरेझ्दिका अक्ष्नत्
कुथ्रा यसो ख्येन् अषेम् कू स्पेन्ता आर्मइतिस्
कुथ्रा मनो वहिश्तेम् कुथ्रा थ्वा क्षथ्रा मझ्दाओ ।

५. विश्पा ता पेरेसांस् यथा अषात् हचा गां वीदत्
वास्त्र्यो ष्यओथनाइस् एरेष्वो हांस् हुख्रतुस् नेमंहा
ये दाथयेब्यो एरेष् रतूम् क्षयांस् अषिवाओ चिश्ता ।

६. ये वह्यो वंहेऊस् दज़्दे यस् चा होई वाराई रादत्
अहुरो क्षथ्रा मज़्दाओ अत् अह्माई अकात् अष्यो
ये होई नो इत् वीदाईती अपेमे अंहेउस् ऊर्वयेसे ।

७. दाईदी मोई ये गाम् तषो अपस्चा ऊर्वराओस्चा
अमेरेताता हऊर्वाता स्पेनिश्ता मइन्यू मज़्दा
तेविषी उत यूती मनंहा वोहू सेंहे ।

८. अत् जी तोई वक्ष्या मज़्दा वीदुषे जी ना मृयात्
ह्यत् अकोया द्रेग्वाइते ऊश्ता ये अषाम् दादे
ह्वो जी मांथ्रा घ्यातो ये वीदुषे म्रवइती ।

९. याम् क्ष्नूतेम् रानोईब्या दाओ थ्वा आथ्रा शुख्रा मज़्दा
अयंहा क्षुस्ता अईवी अह्वाहू दक्श्तेम् दावोई
राषयेंहे द्रेग्वन्तेम् सवयो अषवनेम् ।

१०. अत् ये मा ना मरेक्षइते अन्याथा अह्मात् मज़्दा
ह्वो दामोइम् द्रुजो हुनुस् ता दुज़्दाओ योई हेन्ति
मइब्यो जवया अषेम् वंहुया अषी गत् ते ।

११. के ऊर्वथो स्पितमाय जरथुश्त्राय ना मज़्दा
के वा अषा आफ़श्ता का स्पेन्ता आर्मईतिस्
के वा वंहेऊष् मनंहो अचिश्ता मगाई एरेष्वो ।

१२. नो ईत् ता ईम् क्ष्नाऊष् वएप्यो केवीनो पेरेतो जेमो
जरथुश्त्रेम् स्पितामेम् ह्यत् अह्मी उरुरुओस्त् अस्तो
ह्यत् होइ ईम् चरतस्चा अओदेरेस् चा जोइषेनू वाजा ।

१३. ता द्रेग्वतो मरेंदइति दएना एरेजाऊस् हइथीम्
येह्या ऊर्वा ख्रओदईति चिन्वतो पेरेताओ आकाओ
खाइस् ष्यओथनाईस् हिज्वस्् चा अषह्या नांस्वाओ पथो ।

१४. नो इत् उर्वाथा दातोइब्यश्च चा करपनो वग्जात् आरेम्
गवोई आरोईस् आसेन्दा खाईस् ष्यओथनाईस् च सेंहाईस् चा
ये ईश् सेंहो अपेमेम द्रुजो देमाने आदात् ।

१५. ह्यत् मीझ्देम जरथुश्त्रो मगव्यो चोईश्त् परा
गरो देमाने अहुरो मझ्दाओ जसत् पौरुयो
ता वे वोहू मनंहा अषाई चा सवाईश् चीवीषी ।

१६. तां कवा वीश्तास्पो मगह्या क्षथ्रा नांसत्
वंहेऊस् पदेभीस् मनंहो याम् चिस्तिम् अषा मन्ता
स्पेन्तो मझ्दाओ अहुरो अथा ने सजयाई ऊश्ता ।

१७. बेरेखधां मोई फेरषओस्त्रो ह्वोगवो दएदोईश्त् केंहर्पेम्
दएनयाई वंहुयाई यां होई ईष्यांम्
दात् क्षयांस् मझ्दाओ अहुरो अषह्या आझ्याई गेरेझ्दम् ।

१८. तां चिस्तिम् दे-जामास्पो ह्वोगवो इश्तोइस् खरेनाओ
अषा वेरेन्ते तत् क्षथ्रेम् मनंहो वंहेउस् वीदो
तत् मोइ दाइदी अहुरा ह्यत् मझ्दा रपेन् तवा ।

१९. ह्वो तत् ना मईद्यमाओंहा स्पितमा अह्माइ दजदे,
दएनया वएदेम्नो ये अहुम् इषसांस् अइबी
मझ्दाओ दाता म्रऔत् गएथ्या ष्यओथनाइस् वह्यो ।

२०. अत् वे ने इजओषांहा वीस्पांहो दइयाइ सवो
अषेम् वोहू मनंहा ऊरुधा या ईस् आर्मइतिस्
यजेम्नाओंहो नेमंहा मझ्दाओ रफेध्रेम् चगेदो ।

२१. आर्मतोईस् ना स्पेन्तो हो चिस्ती ऊरुधाईस् च्यओथना,
दएना अषेम् स्पेन्वत् वोहू क्षथ्रेम् मनंहा
मझ्दाओ ददात् अहुरो तेम् वंऊहीम् यासा अषीम् ।

२२. येंह्या मोई अषात् हचा वहिश्तेम् येस्ने पइति,
वएदा मझ्दाओ अहुरो योई आओंहरे चा हेन्ति चा
ताम् यजाइ खाइस् नामेनीस् पइरि चा जसाइ वन्ता ।

पञ्चदशी—सूक्तम् ५३.

Chapter 53—હા. ૫૩

वहिश्तेष्टि.

१. वहिश्ता इश्ति श्रावि जरथुश्त्रहे स्पितामह्या
ये जी होई दात् आयप्ता
अषात् हचा अहुरो मझ्दाओ
यवोई वीस्पाइ आ हुंहेवीम्
यएचा होइ दबेन् सश्केन् चा
दएनयाओ वंहुयाओ ऊरुधा च्यओथना चा ।

२. अत् चा होइ स्चन्तू मनंहा उरुधाइस् ख्यओथनाईस् चा
क्ष्नूम् मझ्दाओ वझाइ आ फ्रओरेत् यस्नांस्चा
कव चा वीश्तास्पो जरथुश्त्रिस् स्पितामो फेरषओश्त्रस् चा।
दाओं हेा एरेजूस् पथो यां दएनाम् अहूरो सओष्यन्तो ददात।

३. तेम् चा तू पौरुचिस्ता हएचद्-अस्पाना
स्पितामी येजीवी दुगेद्राम् जरथुश्त्रहे।
वंहेउस् पत्यास्तेम् मनंहेा अषह्या
मझ्दाओस् चा तइब्यो दात् सरेम्।
अथा हेम्-फेरष्वा थ्वा ख्रथ्वा
स्पेनिश्ता आर्मतोइस् हुदान् वरेष्वा॥

४. तेम् जी वी स्परेदानि तरानि
या फेध्रोई विदात् पइथ्यए चा
वास्त्रएब्यो अत् चा खएतओवे अषाउनि अषवब्यो
मनंहेा वंहेऊस् खेन्वत् हंहुस् मे वेएत् ऊश्
मझ्दाओ ददात् अहूरो दएनयाई वंहुयाई यवेाई विश्पाइ आ।

५. साखेनी वज्यम्नाब्यो कइनिब्यो म्रओमी,
क्ष्मइब्या चा वदेम्नो मेन् चा ई मांज्दज्दूम्,
वएदोदूम दएनाबीम् अब्यस्ता अहूम् ये वंहेउम् मनंहेा
अषा वे अन्यो अइनीम् विवंहतु तत् जी होई हुषेनेम् अंहत्।

६. ईथा ई हइथ्या नरो अथा जेनयेा,
द्रुजो हचा राथेमो येमे स्पषुथा फ्राइदीम्
द्रुजो आयेसे होईथा तन्वो परा
वयू-बेरेदेब्यो दुश्-खरेथेम् नांसत् खात्रेम्

द्रेग्–वोदेब्यो देजीत् अरतएईब्यो
अनाईस् आ मनहीम् अहूम् मेरेंगेदुये ।

७. अत् चा वे मीझदेम् अंहत् अघ्या मगख्या
यावत् आझुस जरज–दिश्तो बूनोइ हख्ताओ
पर चौ म्रओचांस अओरा चा
यथा मईन्युस् द्रेग्वतो अनांसत् परा,
ईवीजयथा मगेम् तेम् अत् वे
वयोई अंहईति अपेमेम् वचो ।

८. अनाईस आ दुझ्–वरेषंहो दफ़्शन्या हेन्तू,
जख्या चा वीस्पांहो खओशेन्ताम् ऊपा,
हुक्षत्राइस जेनेराम् खुनेराम चा रामां च आइम्
ददातू ष्येइतिब्यो विजिब्यो
ईरतू ईश् दफ़्षो ह्रो देरेजा
मेरेथ्याऊस मजिश्तो मोषु चा अस्तू ।

९. दुझ् वरेनाईस् वएषो रास्ती तोई नरेपीस् रजिम्
आएषसा देजीत्–अरेता पेषो तन्वो कू अपवा अहुरो,
ये ईश् ज्यातेऊम् हेमिथ्यात् वसे–ईतोईम् चा
तत् मझदा तवा क्षथ्रेम् या एरेझे ज्योई दाही द्रिगओवे वह्यो ।

(अनुक्रमणिका)

Chapter 29—હા ૨૯.

१. क्ष्मइब्या गेउस् उर्वा गेरेझदा, कह्माइ मा थ्वरोझदूम्
के-मा तषत्, आ-मा अएषेमो हजश्चा रेमो
आहुषुचा देरेश्चा तेविश्चा, नीइत् मोई वास्ता
क्ष्मत् अन्यो अथा मोइ शांस्ता वोहू वास्त्र्या ।

२. अदा तषा गेउस् पेरेसत् अषेम् कथा तोइ गवोइ रतुस्
ह्यत् हीम् दाता क्षयन्तो हदा वास्त्रा गएदाओ क्ष्वक्षो
केम् होइ उश्ता अहुरेम् ये द्रेग्वोदेबीस् अएषेमेम् वादायोइत् ।

३. अह्माइ अषा नोइत् सरोजा अद्वएष गवोइ पइति-म्रवत्
अवएषाम् नोइत् वीदुये या षवइते आद्रेम् अेरेष्वाओंहो
ह्यातांम् हवो अओजिस्तो यह्माई जवेंग् जिमा केरेदुषा ।

४. मझ्दाओ सखारे मइरिस्तो या जी वावरेजोइ पइरिचिथीत्
दएवाइस् चा मष्याइस् चा या चा वरेषइते अइपिचिथीत्
हवो वीचिरो अहुरो अथा ने अंहत् यथा हवो वशत् ।

५. अत् वा उश्तानाइस् अह्वा जस्ताइस् फ्रीनेम्ना अहुराइ आ
मे ऊर्वा गेउश्चा अच्याओ ह्यत् मझ्दांम् द्वइवी फेरसाब्यो
नोइत् एरेझेज्ययोइ फ्रज्याइतिस् नोइत् फ्षुयेन्ते द्रेग्वसू पइरी ।

६. अत् ए वओचत् अहूरो मझ्दाओ वीद्वाओ वफुस् व्यानया
नोइत् अएवा अहू विस्तो नएदा रतुस् अषात् चित् हचा
अत् जी थ्वा फ्षुयन्तए चा वास्त्रयाई चा थ्वोरेश्ता ततषा ।

७. तेम् आझ्लतोईस् अहुरो मांथ्रेम् तष। अषा–हजओषो
मझ्दाओ गवोई क्ष्वीदेम् चा हवो ऊरुषएभ्यो स्पेन्तो शास्नया
कस् ते वोहू मनंहा ये ई दायात् एएआवा मरेतएभ्यो।

८. अयेम् मोई ईदा विस्तो ये ने अ-एव शास्नाओ गूशता
जरथुश्त्रो स्पितामो ह्वो ने मझ्दा वश्ती अषाई चा
चरेकेरेथ्रा श्रावयेंहे ह्यत् होई हुदेमेम् ध्याई वखेध्रह्या।

९. अत् चा गेऊस् उर्वा रओस्ता ये अनएशेम् क्षान्मेने रादेम्
वाचेम् नेरेम् अशूरह्या येम् आ वशेमी इषा–क्षथ्रेम्
कदा यवा हवो अंहत् ये होई ददात् जस्तवत् अवो।

१०. यूझेम अएभ्यो अहूरा अओगो दाता अषेम् क्षथ्रेम् चा
अवत् वोहू मनंहा या हुषेईतीस् रामां चा दात्
अजेम् चीत् अह्या मझ्दा थ्वांम् मेंही पौर्वीम् वएदेम्।

११. कदा अषेम् वोहू चा मनो क्षथ्रेम् चा अत् मा मषा
यूझेम मझ्दा फ्राक्ष्नेने मजोइ मगाई आ पईतिजानता
अहूरा नु नाओं अवरे एह्या रातोईस् यूष्मावताम्।



PRISNI.

PROLOGUE.

1. कथं महे असुराय Etc.

With nothing more than mere human abilities, how can I speak of the great *Asura*? How of Father Hari? Oh Varuna, having promised the Prisni as your favour to us, how is it, that in your mind you now think of the Magha, (the Zarathustrian Church)?

2. न कामेन पुनर मघो Etc.

I would not willingly think of the *Magha*. Tell me, to whom I can give the Prisni. What is your wisdom and what are your talents Atharwan, that you consider yourself entitled to this Veda?

3. सत्यम् अहम् गभीर: Etc.

May intuition is rather deep; and by education also I am entitled to the Veda. Neither a Dasa, nor an Arya can outdo me in activity.

4, न त्वद्न्य: कवितर: Etc.

Oh Varuna, none is wiser than you; oh Self-dependent one, none is steadier in sagacity. You know all that there is in the universe. And so every swindler is afraid of you.

5. त्वं हि अङ्ग वरुण स्वधावन्

Self-Existent Varuna, thou knowest verily all creation well laid out. Is there a world beyond this one, and is there another further than that?

6. एकं रजसः परम् अन्यद् अस्तिः

Yes there is one world beyond this one, and there is another, further than that Knowing all this, I tell you that the profiteers would always have the lower voice and the servile would walk low.

7. त्वं हि अङ्ग वरुण Etc.

Well Varuna, you spoke a good deal against the Mâgha (Zarathustrian Church). Do not now please go over to those profiteers and let not people think you disreputable.

8. मा मा वोचन्न् अराधसं

All right, I shall give the Prisni *to you*; they need not call me illiberal. Henceforth in every human dwelling, let universal prayers go to me.

9. आ ते स्तोत्राणि Etc.

In every place of human habitation, may hymns of praise ascend to thee. Please give me that which was not given before, for you are my covenanted friend.

10. समा नो वन्धुर Etc.

Oh Varuna, we have become equal friends. And I am quite aware of what we have now grown into. I also shall give to you what I did not offer before; (sincerest love); for I am thy covenanted friend.

11. देवो देवाय गृणते

The godly Prophet praises the God; the saintly Apostle applauds the Saint. It is Varuna, the Singular, who inspired the Atharvan and made him dear to Deva-Yana and Pitri-Yana paths. Tell

Him in profusion "You are our friend and you are our comrade."

12. कः पृश्निं धेनुम्

Where is he, who with the aid of Brihaspati, would make the Prisni his own ?—the Prisni, which to Atharvan was inspired by Varuna, and which is like a milch cow with a calf.

CHAPTER 1.

Conscience.

1. प्रपते इतः पापि लक्ष्मि

Evil tendency, flee from here and flee from there as well. With an iron needle, I extract you, so that you might go over to those who are intolerant.

2. या मा लक्ष्मीः पतयालुर

Evil Thoughts beset us, just as the Bandana creeper coils on the tree. May Savitar, who with golden hands distributes welfare to us, repel those thoughts.

3. एकशतम् लक्ष्म्यः मर्त्यस्य

One and a hundred are the desires that are born to the flesh at the birth of a man. Of them I drive away the sinful ones. May Jatavedas send us the right ones.

4. एताः एनाः व्याकरम्

Thus I have separated, these from those, like the rows of cattle in the pen. May the good graees

flourish. The evil ones I would completely eradicate.

5. परापेहि मनस पापम्

Sin, go away from our mind. Why do you tempt to what is unbecoming ? Go hence; I would not have thee. Go to the forests and the trees.

6. अव मा पाप्मन सृज.

Leave me, oh sin. Help me by coming under my control. In this beautiful world of ours, let me, oh sin, live unpolluted.

7. यो नः पाप्मन् न जहासि

Sin, whether you leave me or not, I shall leave you. Turn away from this path and take to another path.

8. यद् विद्वांसो यद् अविद्वांसो

Whatever wrongs we may have done, whether intentionally or unintentionally, do you deliver us therefrom, oh all ye gods of one accord.

9. यदि जाग्रद् यदि स्वपन्

Whether in sleep or in waking, sins after sins that I commit, release me, as from a yoke, from those past and future sins.

10. द्रुपदाद् इव मुमुचानः

Like unto one relieved by being unfastened from a stake, or one cooled by a bath after perspiration, or like butter cleansed by the sieve, may I be purged of all sin.

11. यद् अन्नं अद्मि बहुधा

Whatever materials I enjoy, of varied form and colour, whether gold, or horse, or sheep, or goat,

or bullock, whatever gift I have received, may all that be sanctified by the holy Agni.

12. यन् मा हुतम्

Whatever has come to my hands, by gift or otherwise, left by ancestors and permitted by society, whereby my heart is cheered up, may Agni the purifier consecrate them all.

13. यद् अन्नं अद्मि अनृतेन देवा

It I have accepted any illicit prize, and if I have accepted it without deciding to share it with others, may all that be for my good aud pleasure, if the World-man happens to be my ideal.

14. सत्यम् बृहद् ऋतम् उग्रं दीक्षा

Great Truth, strict Law, Self-Control. Brahma and Duty, all are factors of our earthly life. This world is the field for the realisation of our ideal. May it give scope for the development of all our latent possibilities.

15. मनसे चेतसे धिये

Let us pray for mind, for intellect, for thought, for purpose, for intelligence, for sense, for hearing and for sight.

16. ये त्रिसप्ता परियन्ति.

The three Gunas and the seven Substances are the materials of the universe—they assume every shape and form. May the Lord of the Voice of Conscience, give to me all the strength that these are capable of yielding.

17. पुनर् एहि वाचस्पते

Lord of Conscience, come again—come with

divine mind. Lord of the highest gem, repose in me. Let myself be my guide.

18. भूत भूतेषु पय आदधाति

He (conscience) lays the sap of life in every being. He is the sovereign lord of every creature. Death has got no power over him. and it consecrates his coronation. Let that king approve my administration.

19. सर्वो वै तत्र जीवति

When one adopts Law as the Principle of his Life, he will find that there is in it, room for one and all—man or beast, or cow or horse.

20. अपक्रामन पौरुषेयाद्

Ignore the human call and respond to the Divine call. Address thyself to the right path—with all thy friends.

21. सुविज्ञानं चिकितुषे जनाय

The aspirant finds it easy to distinguish the true and the false; their words oppose each other. Of these two, that which is true and straight, Soma protects, and brings the false to nothing.

22. आ पश्यति प्रतिपश्यति

She sees in front, she sees behind, she sees afar away, she sees. The sky, the firmament, and the earth, all this, the goddess (Conscience) sees.

23. आस्थाद् द्यौर

The heaven sticks to a fixed Law, the earth sticks to a fixed Rule, and firm stands the universal world. These laws are firm as the rock. Let me yoke my fleet mind to a fixed principle.

CHAPTER 2.

Anti-hedonism.

1. दिवस् पृथिव्या अन्तरिक्षात्

Madhu-kasa (Pleasure-Control or Abstinence) prevails over everything,—in the heaven, on the earth, in atmosphere, sea, fire and wind. It is clothed in Amrita. It has its own fascination.

2. महत पयो विश्वरूपम्

The rewards of Madhu-Kasa are abundant as the waters of the ocean. Where Madhu-Kasa sounds her voice, there is vitality, there is immortality.

3. पश्यन्ति अस्पाश्चारितं

Men are astonished each one in his own way, at the powers of Madhu-Kasa. From the fire and from the wind Madhu-Kasa has sprung. She is the strong child of the Maruts.

4. माता दित्यानाम्

Madhu-Kasa is eminent like the mother of the Adityas and the sister of the Vasus. It is the vital point of man's life and the centre of immortality. Gold-coloured and glossy, it moves about in radiance.

5. मधोः कशाम् अजनयन्त देवा

The origin of Madhu-Kasa is divine. It is born in every soul. When tender, it has to be nurtured with a mother's care. When it has grown strong, it is equal to conquering the whole world.

6. हिङ्करिकती बृहती वयेाधा.

With a mighty voice it proceeds to Duty. It upholds virtue in the three fold path of Karma, Bhakti and Jana. It calls with its voice and floods with its rewards.

7. स्तनयित्नुस् ते वाक्

Prajapati, thy voice is like the thunder. Strong, thou givest strength to the earth. From fire and wind, the Honey lash hath sprung—Madhu-Kas'a the strong child of the Maruts.

8. आरभस्व इमाम्

This is the path of immortality—take this up. May you have longevity unimpaired. Thy spirit and thy life, I again bring to you. Donot bring on death by straying into the path of the Rajas and the Tamas (Mist and Darkness).

9. मृत्युर् ईश द्विपदाम्

Death is the lord of the bipeds, death is the lord of the quadrupeds. And I would relieve thee from the fear of death.

10. सेा अरिष्ट न मरिष्यसि

Thou, still uninjured, shalt not die. Be not afraid; thou shalt not die. One does not kill himself unless he takes to the path of the lowest Tamas.

11. यत् ते नियानं रजसम्

The path of the Rajas is thy path, oh Death. It is difficult to cross. In order to save him from that path, I give to this man, the scripture, as a shield.

12. अग्नेष्टे प्राणम् अमृताद्

I win thy life from Agni, from the living everlasting Jatavedas, so that you may be uninjured, immortal, content. This I do for you, may it succeed.

13. यद् कृषते यद् वनुते

All that a man cultivates, all that he sows, and all that he obtains by trade—what do all these avail him if the funeral fire cannot be averted?

14. अयं जीवतु मा मृत

Let this man live. Let him not die. I would inspire life into him. I would make for him a healing balm. Death, do not kill the soul of men.

15. यद् गिरिषु पर्वतेषु

The sweetness that is in the hills and the mountains, in the steeds and the kine, the sweetness that is in the wine, as it is being poured out, all this sweetness is *my* making.

16. यत् स्वप्ने अन्नम् अश्नामि

A thing that is enjoyed in dream, disappears with the day. May I make them pleasant always, and not evanescent with the day.

17. अहमस्मि सहमान

I can suffer the most. Thus I am victorious and triumphant on all sides, and can overcome every difficulty.

18. स्तनयित्नुस् ते वाक्

(Conscience which has the strength of) the thunder is thy voice, oh Prajapati. Strong, thou givest strength to all. All creatures derive their

sustenance from you. Your voice gives them force and vigour.

19. गिरावर गरादेसु

The glory that is in the hills and vales, in cattle and in gold, the sweetness that is in nectar and flowing wine—all that is due to *me*.

CHAPTER 3.

Duty.

1. यम् ओदनं प्रथमजा

May I get the better of Death with the help of that Law which is the first step to rectitude, which Prajapati himself laid down in the scripture, and which is the centre of man's life and the binding link of society,

2. येनातरन् भूतकृतो

May I retard death by that Law which teaches men to overcome the fear of death and which Brahma himself laid down in the scripture It is to be attained only through austerity and diligence.

3. यो दाधार पृथिवीम्

That which upholds the earth, the habitat of all creatures, that which fills up the heaven with peace, that which astonishes the spaces by its glory —may I overcome death by that Law.

4. यसमान् मासा निर्म्मिता

The wheel of month with its thirty spokes, and the wheel of year with its twelve spokes, have been

made for the sake of following the Law. The revolving day and night do not exhaust it. Let me retard death with that Law.

5. यः प्राणदः प्राणदवान्

Let me overcome death by that law which itself vigorous, infuses life, lustre, and glory, into all the quarters.

6. यस्माद् पक्काद् अमृतं संवभूव

Odana is calculated to bring about immortality and it is the leading idea of the Gayatri. The truth of all the Vedas is contained in it. May I conquer death by Odana. (Duty).

7. अववाधे द्विषन्तम्

I prevent the enemy—the opponent of the Devas. Let them, who are my rivals, dwindle. Let me sing of the Divine Law, and may the Devas hear it.

8. यज्ञेन यज्ञं अयजन्त देवा

"Duty for the sake of Duty" was that wherewith the Devas worshipped God. And this used to be the primeval rule: Thereby the Devas entered into heaven, where all previous Sadhya Devas reside.

9. यज्ञो बभूव

Duty was there and it became supreme. It sprang to life and began to grow. It received the homage of the Devas. May Duty operate to bring us welfare.

10. यद् देवा देवान् हविषा यजन्त

That the saints adored the Devas through duty,

and themselves mortals, thereby approached the immortal ones, is a matter for hope and joy. Let us see this clear as the daylight.

11. यत् पुरुषेण हविषा

In the sacrifice performed by the Devas, they offered the Self, (and not any material object) as their oblation. Can one think of anything better?

12. मुग्धा देवा उत शुना यजन्त

As for the 'wise fools' let them sacrifice with the cow's milk, or with the dog's. That matters little. It is the mind that counts. Tell me of those alone, who can enter into the spirit.

13. अनृणा अस्मिन्

May we discharge our debt (Duty) in this world, in the other world, as well as in the third world beyond. Let us requite all our dues, whether they appertain to the Deva–Yana or to the Pitri Yana Path.

CHAPTER 4

Higher Self.

1. को अस्मिन् यज्ञम् अदधात्

Who is it that has planted in the Higher Self of man, the idea of Duty? Who has taught him to distinguish Truth from Falsehood, and to understand what is immortality and what is death?

2. यो वै ते विद्याद् अरणी

He who knows the two selves, the two faggots which produce the spark of spiritual life, he alone

knows the Highest Being, he alone knows the Brahman.

3. तन्त्रम् एके युवती विरूपे

Two young maids of different appearance, approach the six-pegged loom and weave the warp and woof of life One lays out the threads and the other knits, and they cease not in their work.

4. तयोर अहं परिनृत्यन्त्योर इव

Of these two dancing damsels, I cannot distinguish which one precedes the other. Man weaves this web of life and takes it up and carries it to the other world.

5. शिवा स्त एका अशिवा स्त एका

There are lower and there are higher desires, but every one is right in its own place. The internal voice has three modulations——Sattwa, Rajas, and Tamas. Of them only one is tuned to the voice of conscience

6. पुण्डरीकं नवद्वारम्

The nine-portalled lotus (body) is enclosed in triple bands (gunas). Therein lives the noble Self. Him, men versed in the Veda, know.

7. यो विद्यात सुत्र विततं

One who knows the thread on which all creatures are strung, the fibric which is the thread of all threads, he knows the great Brahman.

8. वेदाहं सुत्रं विततं

I have known the thread on which all creatures are strung. I have come to know the great Brahman, the thread of all threads.

9. अकामो धीरो अमृतः स्वयम्भूः

The Self is dispassionate, wise, immortal, self -existent, blissful and free from any imperfection. He who knows this wise, active and undecaying Self, is not afraid of death.

10. आविष्कृणुष्व रूपाणि

Take up new and new views. Do not repress the Self You have got, a thousand eyes. Why should you be sick of life? (a quid-nunc?)

11. शिवे ते स्ताम द्यावापृथिवी

" Gracious to thee be Heaven and Earth, bringing no grief and drawing nigh. Pleasantly shine the Sun for thee, the Wind blow sweetly to thy heart. Let the celestial waters, full of milk, flow happily for thee.

12. शिवास्ते सन्त्वोषधय

Auspicious be the Plants to thee, in your march to the upper earth. Let the two premiers, the Sun and the Moon protect thee there.

CHAPTER 5.

The Reality.

1. यो भुतं च भव्यं च

The Brahman pervades everything—what has been and what will be. The heaven is his own alone. Our salutations go to Him.

2. आविः सन् निहित गुहा

The old Great Existence is both manifest and unmanifest. He holds them all—moving, immoveable or living.

3. यतः सूर्य उदेति

Whence the universe arises and whither it sets, that verily is the Supreme one. None can surpass Him.

4. एक चक्रं वर्तते एकनेमि

The whole is one circle and one circumference. There are thousand points in it, forwards and backwards. With His one-half He has created the universe. Who knows where His other half is?

5. पञ्चवाही भवति अग्रम् एषाम्

Human beings, with their five sense-organs, are in their lead. The other creatures follow in the wake. One cannot tell His movement or His rest He is the nearest and yet the farthest.

6. या पुरस्ताद् युज्यते

I ask thee, tell me, what is that verse, which is at the beginning and which is at the end, which is in all parts and which is in every part, and which advances Duty.

7. यद् एजति पतति

He upholds them all—all that moves, or flies or stands, what breathes or breathes not, or sees or does not see. He upholds the universe in its diversity. All of them together make up the single whole.

8. अनन्तम विततं पुरुत्र अनन्तम

He is the Infinite, the wide Infinite, extended everywhere. Both the finite and the infinite inhere in Him. Thus the Lord of the Universe moves about, knowing all its past and all its future.

9. प्रजापतिश्चरति गर्भे अन्तर

The Lord of the creation moves behind the screens. Though concealed from view. He exists in every thing. With His one-half, He created the Universe—as for the other half, what is there to point it out?

10 यत्र देवा मनुष्याश्च

I ask you about the Central Point, where men and Gods are set, like the spokes in a wheel. I ask you about the source of the Eternal Fluid where that one lies hidden.

11. उर्ध्वं भरन्तम् उदकम्

It is a mystery—just like a pitcher being filled up with its mouth downward They see it with their eyes, but cannot comprehend in their minds.

12. दुरे पुर्णेन वसति

He is better than the perfect and worse than the imperfect. A mighty Being, in the centre of the creation, to him the rulers of the realms bring tribute.

13. कुत इन्द्र कुतः सोमः

Whence did Indra spring and whence Soma and whence Agni? Wherefrom did Twastar rise and wherefrom Dhatar?

14. इन्द्राद् इन्द्रः सोमात् सोमः

Indra was born out of Indra, and Soma from Soma, and Agni from Agni Twastar came out of Twastar and Dhata out of Dhata.

15. पुर्णात् पुर्णम् उदचति

From the Full, rises up the full. The Perfect

throws out the perfect Let us know today, how this is done.

16. तस्माद् वै विद्वान् पुरुषम्

Thus is it that Man is identified with the Brahma. All the Gods inhere in him, as the cattle in their pen.

17. मह्यम् आपो मधुमत्

It is for me that the waters flow pleasantly, and for me the Sun gives light. For me are the Gods there and to me Savitar gives wide scope.

18 अहं विवेच पृथिवीम् उत द्याम्

It is I who set the heaven and the earth asunder; I brought all the seven seasons into being. I determine what is truth and what is falsehood. I am above the criticism of men and Gods

19. अहं जजान पृथिवीम् उत द्याम्

I brought into being the earth and the heaven, I made the seasons and the seven rivers. I determine what truth and falsehood is, I rejoice in the friendship of Soma and Agni.

20. मधुमन् मे निष्क्रमणम्

Sweet is my movement and sweet is my rest. I speak only what is sweet—may I see nothing but sweet.

21. यशा इन्द्रो यशा अग्नि

Indra is glorious, Agni is glorious and Soma glorious too. Yet glorious am I—the most glorious of them all.

22. यत्र देवाः ब्रह्मविदो

The Devas worship the geat Brahma. One who knows this knows the Reality.

23. स वेद पुत्रं पितरं स मातरम

He becomes the son, the father, the mother; he becomes progeny and he becomes the Community. He evolved the heaven, the spaces and the sky. He dwells in the universe and fills it up completely.

24. इदं जनास विदथ

Listen to me, I would tell a great secret. It is not by anything in heaven or in earth, that the plants live.

CHAPTER 6.

Creation.

1. यन्‍्‌ मन्युर जायाम् आवहत्

As God resolved to create the world, what were His implements, what the model and what was the first creation?

2. तपश्चैवास्ताम् कर्म्म च

In the vast space, there was only Energy and Activity. They were the implements and they were the models. Brahma himself was the first creation.

3. अजाता आसन् ऋतवः

As yet Time was unborn, and Dhatar and Brihaspati, and both Aswins and Indra and Agni as well. Who was there then to worship the Brahma?

4. तपश्चैवास्ताम् कर्म्म च

Energy and Action were the two, in the depths of the great billowy sea. Energy sprang up from Action, these then served and worshipped the Brahma.

5. यः श्रमात् तपसो जातो

As he was born, out of Energy and Activity he pervaded the whole of the universe. He made bliss the supreme thing. My salutations to the Highest Brahman.

6. स्कम्भेनेमे विष्टम्भिते

Both the heaven and the earth remain in their places upheld by the Skanbha. Skanbha is the soul of all that lives and sees.

7. स्कम्भो दाधार पृथिवीम् उत द्याम्

Skanbha upholds the heaven and the earth, and Skanbha maintains the wide spaces. Skanbha established the six broad directions. This whole world, Skanbha entered and pervaded.

8. कस्मिन् अङ्गे तपो अस्याधितिष्ठति

Which of His limbs is the seat of discipline and which is the basis of Rectitude? Where, in Him, standeth Duty and where Faith? In which part of Him is truth implanted?

9. कस्माद् अङ्गाद् दीप्यते अग्निर् अस्य

Out of which limb glows the light of Agni? From which limb flows Matariswan? From which limb does the Moon measure out his journey travelling over Skanva's mighty body?

10. कस्मिन् अङ्गे तिष्ठति भूमिरस्य

Which of His limbs is the bed of the earth, and whereon rests the firmament? In which limb has the sky been placed and wherein the regions beyond the sky?

11. क्व प्रेप्सन् दीप्यते ऊर्ध्वो अग्नि

Whitherward yearning blazeth Agni upward, and whitherward bloweth Matariswan? Who, tell

me, is that Skanbha to whom with longing, go all the zigzag pathways?

12. क्व अर्धमासा: क्व यन्ति मासा:

Whitherward go the half months, and whitherward the months, in unison with the year? Which one, tell me, is that Skanbha to whom go the seasons and the groups of seasons.

13. क्व प्रेप्सन्ती युवती विरूपे

Whitherward speed the two young damsels, Day and Night of different colour? Which one, tell me, is that Skanbha to whom the waters take their way with longing.

14. यत् परमं अवमं यच्च मध्यमम्

How much of Skanbha is that portion, which has penetrated the highest, the middle and the lowest world? And how much is that portion that remains?

15. कियता स्कम्भ: प्रविवेश भूतम्

How far within the past hath Skanbha entered? How much of Him has reached into the future? How much of Him is that part which, single, has assumed the thousand forms?

16. यत्र लोकांश्च कोशाश्च

The worlds, the waters and the sheaths are in the Skanbha In Him are both existence and non-existence. Which one is that Skanbha?

17. यत्र तप: पराक्रम्य

It is through Skanva's dispensation that fervour persists in its purpose. In Him are comprehended Rectitude and Devotion, Faith and Brahma.

18. यस्मिन् भूमिर् अन्तरिक्षम्

In Him are set, the earth, the firmament and

the sky. In Him do rest Sun and Moon and Fire and Wind.

19. यस्य त्रयस्त्रिंशद् देवा

The three and the thirty gods are the limbs of His body. In Him are set, both Life and Death.

20. यत्रर्षयः प्रथमजाः

From Him issued the early prophets, as well as the great vedas—Rik, Saman, and Yajus. The greatest Prophet is his own. Tell me about that Skanva.

21. यस्माद् ऋचो अपातक्षन्

The Ricas issued out of Him and the Yajus also came out. The Saman grew on Him like hairs, and the (Atharva) Angirasa is His mouth.

22. यत्रादित्याश्च रुद्राश्च

In Him dwell the Adityas, the Rudras and the Vasus. In Him are set the worlds that have been and that are yet to be.

23. असच् शाखां प्रतिष्ठन्तीम्

There are men whose vision is limited to the branches alone and who consider the branches as supreme. There are greater men who see reality in the tree, living through the branches.

24. बृहन्तो नाम ते देवा

Great verily are the gods who sprang from His existence. This is one of the limbs of Skanbha. Non-entity is the other limb.

25. यस्य त्रयस्त्रिंशद् देवा।

The three and thirty gods guard this mystery. Who is able to know His mystery which is guarded by the gods?

26. स्कम्भे लोकाः स्कम्भे तपः

The world, Rectitude and Fervour, all abide in Skanbha. Oh Skanbha, I have seen you clearly. I find everything abiding in Indra.

27. ये पुरुषे ब्रह्म विदुः

One who sees Brahman in man, knows the Supreme Being. He who knows the Supreme Being, he who knows the Lord of Life, he who knows the Highest Brahman—he alone knows who Skanbha is.

CHAPTER 7.

Theism.

1. बृहन् एषाम् अधिष्ठाता

The Great one, the Lord of all, sees from close quarters. One may consider himself to be out of His sight, but the great God knows it all.

2. यस् तिष्ठति चरति

If a man stands or walks or sneaks about, if he steals away, or hides himself and when two men sit together and conspire, King Varuna is the third and knows these all.

3. उतेयं भूमिर् वरुणस्य राज्ञः

This earth of ours is the realm of Varuna, as well as that yonder sky stretched far and wide. The two oceans are like the two armpits of Varuna. Yet he is hidden in a small drop of water.

4. उत यो द्याम् अतिसर्पात परस्तात्

If one runs away to the extremeties of the sky, yet he cannot free himself from the hold of King Varuna. In heaven and earth his spies roam about, and with a thousand eyes they see all that happens.

5. सर्वं तद् राजा वरुणो विचष्टे

King Varuna sees well all that there is between heaven and earth, and all that there is beyond. He counts the winkings of a man's eyes—he watches them as closely as a gamester does the dice.

6. ये ते पाशा वरुण सप्त सप्त

Varuna, may all thy fatal snares, which seven by seven threefold, lie spread out, catch him that tells a lie and may they spare him who speaks the truth.

7. शतेन मीशैर अभिधेहि

Oh Varuna, let not a liar escape from thee. With a hundred nooses surround him, thou, the watcher of men. Let the fool, attracted to his belly (sense-pleasure), move about like a rolling ball having no fixity.

8. यः समाम्यो वरुण

The snares that are straight, or those that are curved, those that are indigenous and those that are foreign, those that are human and those that are divine——against all of them I, insignificant as I am, pray to you. I send them off.

9. अधम् देवानाम् असुरो विराजति

This Asura lords it over the Devas—the power of Varuna is supreme. Through His grace, with the words of the gospel, let me rescue this man from the Ugra Manyu. (Evil.)

10. यओर् ओजसा स्कमिता रजांसि

Our first prayer goes to Vishnu-Varuna, who in vigour are the strongest of all, and in power unsurpassed, dominate over all.

11. यस्मेक्षम् प्रदिशि यद् विरोचते

Our first prayer goes to Vishnu the **Varuna**, through whose power and law, all that there is in this bright world, lives breathes and sees.

[Cf. Gatha 12-3].

12. दिवि विष्ण उत वा पृथिव्या

Oh Vishnu, from the heaven or the earth or the wide spaces, come with your hands filled with gifts and distribute them right and left.

CHAPTER 8.

Monotheism.

1. इन्द्रम् मित्रं वरुणम अग्निम् अहुर्

They call Him Indra, they call Him Mitra, they call Him Varuna or Agni. Or they call Him Suparna or Garutman. The Entity is one—the sages name it variously as Agni, Yama, or Matariswan.

2. समेत विश्वे वचसा पतिम् दिवः

Come ye, all together, with words of praise to the lord of Heaven. He is one, and ommipresent and supreme to all. He is the old one, yet pervades all that is new. All the ways, various as they are, lead to Him who is one.

3. महत् यक्षम् भुवनस्य मध्ये

The great Adorable One lives in the centre of the universe, absorbed in fervour and floating on waters. To Him the Deities, one and all, betake them. So stands the tree with the branches round the trunk.

4. यत् प्राङ् प्रत्यङ्

East or West, you go everywhere in a moment's time. By your magic, you make each one a different

day. This, Oh Premier, this is your transcendant glory, that you are alone, and yet you are present in every thing.

5. रोहितो दयावापृथिवी अदृंहत्

Rohita firmly established earth and heaven. He fixed the welkin and he fixed the sky. He measured out the mid-air and He measured the ether. By Him the gods found the life that lasts for ever.

6. नामनाम्रा जोहवीति

Various are the names, by which the people address Him, before the Sun and unto the Dawn. His is that sovereignty, than which nothing higher exists.

7. यस्य तयस्त्रिंशद् देवा

The three and thirty gods are the limbs of His body. One who knows the Brahman, knows all the thirty three gods.

8. दिव्यो गन्धर्वे भुवनस्य यस्पति

This divine Gandharva, Lord of the worlds as He is,—He alone is worthy of tribute. I sing this hymn to you, Oh Lord; heaven is thy home.

9. यो अग्नौ रुद्रो

To Rudra, who is in the fire and who is in the floods, who has entered into herbs and plants, and who has fashioned all these worlds—to Him, this Rudra, yea Agni, reverence be paid.

10. यः सोमे अन्तर्

He who abides in the soma and in the cattle, who lies deep in birds and beasts, who has entered into bipeds and quadrupeds—to him Agni, be this oblation offered.

11. स नः पिता जनिता.

He is our father, He is our creator and He is our friend. He knows everything that there is in the world. He is the one Reality behind all the gods. The whole universe moves in quest of Him.

12. यदि अन्तरिक्षे यदि वाते आस.

I do not know whether you are in the sky or in the wind, or in the plants or in the minerals. But I know that the Divine Presence is felt by all creatures—May that Divinity appear before me.

13. तव चतस्र प्रदिशस्.

Thine are the four regions, Oh Lord, Thine are heaven and earth and fiirmament. All the beings that live on earth, belong to none but You.

14. उरु कोशो वसुधानस् तवायम्.

The big and ample shell, wherein are contained all the worlds, belong to Thee. Lord of creation, give us Faith, otherwise we shall be no better than dogs and jackals.

15. नमस्ते अस्तु आयते.

As You come or as You go, as You stand or as You sit, in whatever state Oh Rudra, You may be, I bow to You.

16. नमः सायम् नमः प्रातर्.

At dawn or dusk, at night or day, I bow to Thee, who art life and death,



CHAPTER 9.



Symbology.

1 ये पन्थानो बहवो देवयानाः

Of all the courses prescribed by the Deva Yana path, may I, through the grace of gods, select that one, which is the most profitable

2. अन्ति सन्तं न जहाति.

Nor can one see God, nor can he get away from Him. Behold the greatness of God He neither dies nor decays.

3. सनातनम एनम् आहुर्.

He is eternal, and yet every day He appears anew. (He does not exclude contrast, for contrast is the basis of perception). Day and Night can be apprehended only by their mutual contrast.

4. वालाद् एकम अनीयस्कम्.

The concept of some people is thin as the hair, while that of others is thinner still; much too subtle to be discerned. That does not suit me I like the Deity which can be grasped (is tangible).

5. परं मृत्यो अनुपरेहि पन्थाम्.

Let the other path—the path other than the Deva Yana, go to decay. We would worship the deity which has eyes and ears. May we have many heroes amongst us

6. आविर् वै नाम देवता.

God manifests Himself through Rectitude. It is

His Reality that manifests itself in the tree, through its green foliage.

7. शतं सहस्रम् अयुतम् न्यर्बुदम्.

A hundred, thousand, million, yea myriad, innumerable souls are laid in Him. They flock to Him as He looks on. And in and through their glory, shines the Deity.

8. त्वम् स्त्री त्वम् पुमान् असि.

Thou art a woman and a man. Thou art a damsel and a boy. Grown old thou totterest with a staff. So soon as thou art born, thou assumest every form.

9. उतेषाम् पिता उत वा पुत्र एषाम्.

He is either their father or their son, He is either their eldest or their youngest. He is the only God present in the mind of all. He is the first-born, and yet He is in the womb.

10 यस्य व्रतं पशवो यन्ति सर्वे

In His control are all creatures, and in His control are all things. The Lord of Plenty listens to His command. May the Saraswan save us.

11. का आसीत् प्रमा प्रतिमा किं निदानम्

What was the Symbol selected by them, and what the Image and what the Niche, what was their oblation and where the temple, what their scripture, what the chant, and what their hymn, when the gods adored the Great God.

12. अग्नौ सूर्ये चन्द्रमसि

The Brahmachari burns fuel to Fire, Sun, Moon, Wind and Water. They all shine in their

own glory, and man offers them libation.

13. य इमे द्यावापृथिवी जजान.

He who created the heaven and the earth, who made the worlds the mantle that he weareth, in whom abide the six wide regions which are illumined by the Sun.

14. स वरुणः सायम् अग्निर् भवति

He Varuna is Mitra at dawn, and Agni at dusk and as Savitar he crosses the sky, while as Indra he rules from the centre of the heaven.

15. यस्मै हस्ताभ्याम् पदाभ्याम्

She the imaged one, to whom, the sages with hands and feet and voice and ear and eye, offer unlimited homage.

16. इयं कल्याणी अजरा

She is benign and steady—an immortal entity in the house of the mortal. He, Whom she represents, persists for ever; while he who fashioned her, perishes.

17. एषा सनत्नी सनमेव जाता.

She is eternal—born of yore. She is ancient—high over all. Great Goddess, she outshines the dawn. It is her movement that we see in every single wink.

18 सिंहे व्याघ्र उत या पृदाकौ.

The Blessed goddess who is the strength in the lion, the tiger and the serpent, who is the glare in the sun, the fire and the Brahmin, she who gave birth to Indra—may that goddess come to us shining with lustre.

19. या हस्तिनि द्विपिनि या हिरण्ये.

She who is the eminence in elephant, in panther, and in gold, in waters, in cattle and in men;--may the noble goddess who bore Indra, come to us beaming with strength.

20. रथे अक्षेषु वृषभस्य वाजे.

She who is existent in the chariot, in the dice, in the courage of the bull or in the winds and clouds, and in the strength of Varuna—may she come to us inspiring us with strength.

21. राजन्ये दुन्दुभाव आयता या.

She who abides in the king and in his drum, in the swiftness of horse and in the language of man, the Goddess who gave birth to Indra—may she come to us in all her glory.

CHAPTER 10.

Activism.

1. अनड्वान दाधार पृथिवीम् उत दयाम्

Perseverance upholds the heaven and the earth, perseverance upholds the vast spaces. Perseverance upholds the six wide directions, and perseverance has entered into the constitution of the universe.

2. अनड्वान इन्द्र स पशुभ्यो विचष्टे

Perseverance is Indra. It preserves the animals. Able as it is, it works out the three-fold Path (of

Duty, Devotion and Dialectic) and helps the performance of one's duty to all of the gods.

3. इन्द्रो जातो मनुष्येषु अन्तर्

Indra abides in men as perseverance. In the glory of Duty, there is perseverance. One who does not know what perseverance is, is not worthy and cannot prosper.

4. अनड्वान् दुहे सुकृतस्य लोक

Perseverance procures better worlds. Whatever is purifying serves to strengthen it. Its teats are profuse like rain, its udder always plenty—like the air. Duty is its milk and benefit its miking.

5. यस्य तेशे यज्ञपतिर् न यज्ञो

Perseverance is greater than the sacrificer or sacrifice, it is greater than the donor, not to speak of the donee. It is all-conquering, all-supporting, all-effecting The consummation of Duty depends on perseverance.

6. येन देवा स्वर् आरुरुहुर्

It is on account of perseverance, that the sages after their death, went into the eternal heaven. Let us also step into better worlds procceding through deeds of Duty and Self-Control.

7. इन्द्रो रूपेण अग्निर वहेन

It is like Indra in glory and Agni in energy. It is the lord of creatures, supreme and great. The philanthrop lives in the idea of the Broatherhood of Man—that also depends on perseverance.

8. मध्यम् एतद् अनडुहो

Where the motive rests, is the mid-point of

perseverance. It works in a circle—there is no beginning and no end.

9. यो वेद अनड्डहो दाहान्

He who knows the seven sure rewards of perseverance, achieves superiority over natio and countries. This fact is known to the Seven Sages.

10. पद्भिः सेदिम् अवक्रामन्

Perseverance procures food and drink, proceeding through toil and turmoil, over furrows and ridges.

11. द्वादश वा एता रात्रा

All the twelve months are there for the performance of duty to God The sercret of all such duties, that need be known, is perseverance.

12. दुहे सायम् दुहे प्रातर

I would milk her in the morning, milk her in the evening and milk her at noon. One who resorts to these milkings does not go to ruins.

13. उद्यानं ते पुरुष नावयानम्

May you have prosperity and not adversity. I would make your life successful. Get on this tract which leads to peace and immortality. Respected by all, may you lead the assembly.

14. ग्रीष्मो हेमन्तः शिशिरो वसन्तः

Guide us in the right path, in summer and winter, in dew-time and spring, and in autumn and rains. Give us our share of cattle and children. May we enjoy your unfailing protection

CHAPTER 11.



The Stages.

1. ब्रह्मचारिश चरति रोदसी उभे

The Brahmachari thrives in both the worlds. All the gods are mindful of him. He upholds the heaven and the earth. His fervour is calculated to strengthen the preceptor.

2. ब्रह्मचारिणं पितरो देवजनाः

The Devas, the Protectors and the heavenly hosts, all flock to the Brahmachari. The three and thirty Gandharvas go to him. His continence satisfies all the gods.

3. आचार्य उपनयमानो

At initiation, the preceptor infuses the germ into the Brahmachari. For three nights he sustains it within himself. When the Brahmachari is born, the gods convene to see him.

4. इयं समित् पृथिवी द्यौर् द्वितीया

One log represents the earth and the other one, the heaven. These logs fill up the spaces. With the log and the girdle on, the student Brahmachari advances the world by his diligence and continence.

5. मृत्योर अहं ब्रह्मचारी यद् अस्मि.

As I am a Brahmachari, I call men off from death towards self-control. With this girdle I transmit to him, the Scripture, Continence and Diligence.

6. यां त्वा पूर्वे भूतकृतः

The primeval sages used to put you on, oh Girdle. Encircle me for my long life.

7. य इमां देवो मेखलां बबन्ध

May the saint who knitted the girdle, and made it and put it on us, and he who gives directions for our guidance, take us to the goal and make us free.

8. मूर्धानम् अस्य संसीव्य

Having knitted his head and heart, Atharvan sent up the flow on to the brain in the head.

9. ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति

The Brahmachari wields the glorious scripture, wherein all gods are woven close together. This explains inhalation, exhalation, breath, voice, mind, heart and holy wisdom.

10. तानि कल्पद् ब्रह्मचारी

There, standing on the floods, the Brahmachari thought over all these. After his bath, he shines in the world in a golden glow.

11. इहैव ध्रुवां निमिनोमि शालाम्

Here I build my firm dwelling. May it, rich in ghee, stand here safe. Let us all dwell there—a goodly band and brave and undaunted.

12. इहैव ध्रुवा प्रतितिष्ठ शाले

Stand here, oh house, on firm foundation, rich in horses and kine and rich in virtue. Richly provided with milk and ghee, may you be prosperous and fortunate.

13. कुलाये अधि कुलायम्

Nest upon nest has been imposed and cell upon cell laid. There man propagates his kind, which brings life to the world.

14. येषाम् अध्येति प्रवसन्

Let me call to mind the house, wherein dwells many a friendly heart, and whereon the distant exile sets his thought. Let them also think of our return.

15. आचार्यो ब्रह्मचारी,

The preceptor is a Brahmachari, and so too Prajapati himself is a Brahmachari. Prajapati lords it over all—great Indra is powerful.

16. ब्रह्मचर्येण तपसा राजा राष्ट्रम् विरक्षति

It is by dint of discipline that the king protects the realm. It is discipline that entitles the preceptor to receive a pupil.

17. ब्रह्मचर्येण कन्या

It is discipline that makes it possible for a maiden to get a youthful husband. It is on account of discipline that the untiring horse gets the fodder.

18. ब्रह्मचर्येण तपसा

It is by the force of discipline that the Devas overcame death. It is by discipline that Indra acquired supremacy over the devas.

19. ब्रह्मचारि जनयन् ब्रह्मलोकम्

The Brahmachari discloses the Scripture and the world, as well as God, the highest and the

greatest. Born in the womb of immortality, he as Indra, replaced the Asuras.

20. ब्रह्मचारि एति समिधा समिद्धः

After his initiation, comes the long-bearded Brahmachari, with the torch in his hand and clad in black. Swiftly he goes to the northern sea. Traversing all the regions in a moment, he moves on and on.

21. अभिक्रन्दन् स्तनयन्न् अरुणः शितिङ्गः

Ruddy and glowing, with shouts and thunders, he carries the big flag along the earth. The Brahmachari pours the seed on the summit, and this vivifies the four regions.

22. पृथक् सर्वे प्राजापत्याः

All the children of Prajapati have different individuality. It is discipline that consolidates them, and discipline is stored up in the Brahmachari.

23. अर्वाग् अन्यः परो अन्यो

One is here below, and the other is there above on the heaven; these are the two secret treasures, and they are known to the Brahmin. The Brahmachari maintains them by his austerity. Knowing the Scripture, he sticks to this alone.

24. अर्वाग अन्य इतो अन्यः पृथिव्याः

One from thence, and one from this earth,—these two fires mingle in the intervening space. Firm rays cling to them. The Brahmachari achieves them through self-control.

25. संवत्सरं शशयानाः ब्राह्मणा व्रतचारिणः

They who lay quiet for a year, the shaved

Brahmins who fulfil their vows—they have lifted up their voice, the voice that Parjanya hath inspired.

26. इमां भूमिं पृथिवीं ब्रह्मचारी

This ample earth, the Brhmachari considered as his first dole and then the heaven. He makes these two, his fuel logs, and then worships with them two. They constitute the world he lives in.

27. उपमिताम् प्रतिमिताम्

I loose the ties and fastenings of the house that holds all precious things—the bands of pillars and of stays, the ties of beams that form the roof.

28. यत ते नद्धम् विश्ववारे

Wealthy house! each knot and band, each cord that is attached to thee, I with my spell untie, as Brihaspati did of yore.

29. अमा घृतम कृणुते केवलम्

That alone makes for weal when Varuna turns into a preceptor and asks for things, and his friend the Brahmachari complies with his higher soul.

30. आचार्यस् ततक्ष् नभसी उमे

The Brahmachari fashioned these wide spacious regions—the earth and the heaven. The Brahmachari by his self-control, upholds them two In him the deities are all one-minded.

31. पूर्वो जातो ब्रह्मणो

The Disciplinant is the first born of the Brahma. Clad in virtue, he rises through austerity. He disclosed the ideas of the Highest Brahma, the Devas aad immortality.

32. देवानाम् एतत् परिभूतम्

The Disciplinant is the favourite of the Gods. Unconquered, he shines bright. He educates about the Brahmin, the Brahman, the Devas and immortality.

33. ओषधय भूतभव्यम्

The herbs, the plants, Day and Night, Seasons and Year, Past and Future—all are disciplinants, They obey definite Laws.

34. पार्थिवा दिव्या पशव

All the earthly and the heavenly creatures, tame animals and sylvan beasts, winged and wingless beings—all are Brahmacharis, all obey Law.

CHAPTER 12.

Caste-system.

1. तां मे सहस्राक्षो देवः

The God of one thousand eyes, has given that to me, in my right hand, which enables me to find out who is a Brahmin and who is a Sudra.

2. ब्राह्मणो अस्य मुखम् आसीत्

The Brahmin is his mouth-piece and the Kshatriya is his arms. The Vaishya is what his thighs are, and the Sudra is his legs.

3. त्वाम् अग्ने वृणते ब्राह्मणा इमे

These Brahmins have elected thee oh Agni, be thou propitious in our sacred chamber. Slayer of foes, conquer all battles. Watch in our house with care that never ceases.

4. क्षत्रेणाग्ने स्वेन संरभस्व.

Attach Agni, to thine own Kshatriya. Clasp the friend by way of friendship. Be thou the central figure amongst the kings. Agni flash forth even without any ghee.

5. इमं इन्द्र वर्धय क्षत्रियं मे

Exalt this my Kshatriya, oh Indra. Make him the sole leader of the people. Scatter all his foes. Bind them down, for his sake, in the struggle for precedence.

6. एमं भज ग्रामे अश्वेषु गोषु

Give him a share in village, kine and horses, and leave his enemy without a share Let him be the peak of the princes. Subdue for him, oh Indra, all his foes.

7. इन्द्रम् अहम् वणिजं चोदयामि

I move Indra, the merchant. May he come over and be our leader. Repelling enemies and wild beasts, may he lordly, give me riches.

8. अयम् अस्तु धनपतिर् धनानाम्

Let him be the treasure-lord of goodly treasures. Let this king be the chieftain of the people. Indra, give him great power and make his enemy weak.

9. येन धनेन प्रपणं चरामि

The wealth wherewith I carry on my traffic, seeking oh Gods, wealth with the wealth I offer,—may this wealth grow for me more and more. Oh Agni, strengthened by sacrifice, chase them who hinder profit.

10. येन धनेन प्रपणं चरामि

May Indra, Lord of creation, originator, beauti ful, bright, create in me a taste for wealth—the wealth wherewith I carry on my traffic, seeking wealth with wealth.

11. शुनं सुफाला वितुदन्तु भूमिम्

Let the plough-shares furrow the ground well, and let the ploughs well-oiled, make the plants yield plenty of corns.

12. ब्राह्मण एव पतिर्

Not Vaisya and not Kshatriya, but the Brahimin is the chief. In his daily course, the sun declares this to the five races of mankind.

13. नवर्षं मैत्रावरुणम्

The graces of Varuna, or his Alter Ego (Indra) does not flow to him who be-littles the Brahmin. He has no place in the Assembly; he has no friend.

[Varuna=Mazda; Indra=Vishnu.]

14. ये सहस्रम् अराजन्न्

They who were thousands, yea tens of hundred, the Vitahavyas—they killed the Brahmin's cow and were destroyed.

15. निर् वै क्षत्रं नयति हन्ति वर्चो

It takes away his strength, it mars his splendour, it consumes his everything like fire enkindled—that man drinks poison of the deadly serpent, who counts the Brahmin as his prey.

16. देवपीयुश् चरति मर्त्येषु

The man who repudiates the Devas has drunk poison. Naught but bone is left of him. He who wrongs the Brahmin of the Devayana path, does not prosper even in the Pitri Yana path.

17. यद् अन्ये शतं याचेयुर्

Hundred other Brahmins may beg the cow, but the Devas have said that it verily belongs to him who knows the truth.

CHAPTER 13.

The State.

1 आ त्वा गन् राष्ट्रम्

May yours be a real polity. May you have glory and prosperity. Be thou the lord of the people and their sole ruler. May you be welcome in all the regions. Be thou the resort of all and the object of their reverence..

2. त्वां विशो वृणताम् राज्याय

Let the clans and the five celestial regions choose thee for kingship. Take thy seat on the pinnacle of the empire. Then thou, the foremost of all distribute goods to us.

3. अच्छ त्वा यन्तु हविनः सजाताः

Let thy kinsmen, obedient, come to thee. May thy herald walk everywhere boldly like Agni. May women and children be obedient to thee. Puissant as you are, may you have abundance of tributes.

4. अश्विना त्वाग्रे मित्रा वरूणोभा

May the Aswins, Mitra and Varena, the Universal gods and the Maruts welcome thee. Then turn thy mind to giving gifts and distribute wealth to us.

5. आ प्रद्रव परम अस्याः परावतः

May your power spread to farther than the farthest, and heaven and earth be propitious to thee. Even King Varuna would approve of this. It is His call—come unto it.

6. इन्द्र इन्द्र मनुष्यान् परेहि

Indra, Indra, come to the tribes of men. Thou art known as the colleague of Varuna. He it is that calls you to his side—saying "let him obev the Devas and lead the people."

7. पथ्या रेवतीर् वहुधा विरूपाः

Effective systems, various and manifold, all unite to make you great. Let them all unanimously invite you. Mighty and benevolent, rule thou all the ten tribes.

8. युनज्मि त उग्ररावन्ताम् इन्द्र

I call to thy aid the victorious Indra, so that you may always conquer and never be defeated.

He would make thee the sole lord of men and their leader, and the greatest of all human rulers.

9. उत्तरस् त्वम् अधरे ते सपत्ना

Supreme art thou Thy rivals and adversaries are below thee. Sole lord and leader of men, conqueror and ally of Indra, seize thou the treasures of thy enemies.

10. सिंह प्रतीको विशो अद्धि सर्वा

Like a lion, eat up the men of thy enemy, and like a tiger attack the foes. Sole lord and leader, conqueror and ally of Indra, seize thy enemy's possessions.

11. विहृदयं वैमनस्यम्

Speak to our enemies, O Drum, discouragement and wild dismay. We bring upon our foes, discord, discomfiture and fear.

12. यो नः शपाद् अशपतः

He who curses without beirg cursed, or does not curse, when he is cursed—may that man wither like a tree struck by lightning.

13. तथा तद् अग्ने कृणु जातवेद

Agni Jatavedas, united to other gods, do thou this for us, that the man who oppresses and suppresses us, may fall away from his position.

14. उच्चैर घोष दुन्दुभे सत्वनायन्

Oh wooden drum with leather straps, raise thy voice and frighten the enemy. Like a lion, fain to conquer, do thou loudly thunder against them.

15. वृषेव युथे सहसा विदानो

Like a bull among the cattle, marked by strength, roar seeking and gathering up booty. Pierce with sorrow our adversaries' heart, and let our routed foes desert their hamlets.

16. संजयन् पृतना ऊर्ध्वमायुर्

Victorious in the battle, loudly roaring, seizing what may be seized, look all around thee. Utter, O Drum, thy heavenly voice with triumph. Bring, as a priest, our enemies' possessions.

17. पूर्वो दुन्दुभे प्रवदासि वाचम्

Sound the highest pitch. Over the mountains, speak forth exultant. Crunching with might the array of foemen, sound in favour of virtue and truth.

18. धीभिः कृतः प्रवदातिवाचम्

Made by skill as you are, send forth a loud voice. Make thou the weapons of the warriors bright. With Indra for ally, call out our heroes, and with the help of friends scatter and destroy the enemy.

19. सक्रन्दनः प्रवद धृष्णुसेनः

Resonant and aggressive, thou sound high. Thou art a warner and a herald. Point out the goal and point out the way, and bring us glory where two armies meet.

20. श्रेयः केतो वसुजित् सहीयान्

You know welfare and you conquer wealth. Victor in war, the Scripture has made thee keener.

As in the press, the stone to the stalks of Soma, thus Drum, go danciug to our foes' possessions.

21. शत्रुषाण नीषाड् अभिमतिषाह:

Foe-conqueror, victor, vanquishing opponents, seeker of booty, mastering, destroying, speak out; as a skilled speaker tells his counsel, speak strength to us that we may win the battle.

22. अच्युतच्युत् समदेा गमिष्ठो

Shaker of things unshaken, readiest comer to battles, conquering foes, resistless leader, guarded by Indra, watching our assemblies, go quickly — breaker of their hearts who hate us.

17. अस्मै दयावापृथिवी भूरि वामं

Like milch cow yielding milk for warm libations, pour, heaven and earth, on him, full many a blessing. May he, as king, be Indra's favourite—the beloved of the kine, the plants, and the cattle.

CHAPTER 14.

The Scripture.

1. उच्छिष्टे नामरुपंच.

The world of thought and the world of things are contained in the Scripture. The whole world is depicted there. Indra and Agni, one would find there. Within the scripture all are placed,

2 उच्छिष्टे द्यावापृथिवी.

In the Scripture, heaven and earth, and all the beings are deposited. In the scripture are posted water, ocean, moon and mind.

3. सन् उच्छिष्टे

In the scripture are explained, being and not being, death and strength and Prajapati. The creatures of the world are noted in the scripture, as well as that which is confined and that which is free. And so also the grace in me.

4. दृढोदृंह.

Another one who is firmer than the firm, the unchangeable, the Brahma, the ten creating elements of the universe, are all found in the scripture. All the gods are centred in the scripture, like the spokes in the hub.

5. ऋक साम यजुर्

Rik, Saman and Yajus, the prelude, the prayer the panegyric, all are to be found in the Scripture. The pause, the modulation and the music of the Soma Veda are found there. All this is in me.

6. एन्द्राग्नम् पावमानम्.

The prayers to Indra and Agni, and to purified Soma, the Mahanamni and the Mahavrata verses, all the requisites of a Yajna, are found in the Scripture in their embryo.

7. राजसूयम् वाजपेयम्.

The consecration of the King, the Bajapeya, the non-kllling Agnistoma, the Arka and the horse sacrifice, and the most delightful fresh-straw ceremony, all are in the Scripture.

8. अग्न्याधेयम् अथो दीक्षा.

The preparation of the Sacred Fire, the consecration of the soma, and Special prayers, together with the metres, the obsolete Yajna and the Satra, all are in the Ucchista.

9. अग्निहोत्रं च श्रद्धा च.

Fire-preservation and Faith, the Vashat-call, vows, austerity, charity and satisfection of desire, all are to be found in the Ucchista.

10. एकरात्रो द्विरात्रो.

The Soma sacrifice that lasts for one night and that which lasts for two, the condensed Sadya-kri sacrifice as well as the Pra-kri, and also the Ukhthya hymns, as a matter of fact, all the limbs of the Yajna are in the scripture.

11. चतूरात्र पञ्चरात्र.

The sacrifices that last for four five or six nights or those that last for double the time, all such sacrifices that result in immortality are known from the Scriptnre.

12. प्रतीहारी निधनं च.

The Pratihara passages and the concluding hymns, the Viswajit and the Abhijit, the Soma sacrifice that ends with the day, or that which passes over to the next day, or one that spreads over twelve days, are all in the Scripture and in me.

13. सुनृता संनति.

Truth, accomplishment, possession, independence, vigour, immortality and strength are all attainable through the Scripture—all that one can desire.

14. नव भूमीः समुद्राश्च.

The nine earths, oceans and spaces can all be known from the Scripture. The sun that makes the day night, is in the scripture and in me.

15. उपहव्यम् विषूवन्तम्.

The Upahavya and the equinon sacrifice, as well as all secret sacrifices, may be known from the Scripture. The Scripture sustains everything—it is the father's father.

16. पिता जनितुर् उच्छिष्ट.

The Scripture brings about the unity in the ideals of the grandfather, the father and the son. The Scripture is superior to every other thing and it makes for success Let none transgress the Scripture.

17. ऋतं सत्यं तपो राष्ट्रम्.

Rectitude, truth, self-control, dominion, diligence, duty, action, past, future, valour, prosperity, and strength are all derived from the strong Scripture.

18. समृद्धिर् ओज आकूति.

Prosperity, energy, resolution, dominion, polity, the six directions, time, libation, command, acceptance, and oblation are founded on the scripture.

19. चतुर् होतार.

The Four-priest liturgies, the Apri hymns, the triennial sacrifices aad the Nivid formulas, priestly functions, cattle breeding and Soma oblation are in the Scripture.

20. अर्धमासाश्च मासाश्च.

The fortnights and the months, the seasons and the sections of the year, the rains, the thunder and old tradition are all available in the Scripture.

21. शर्करा सिकता अश्मान.

Pebbles, sand, stones, herbs, plants grass, cloud, lightning, and rain are found in the scripture and known from it.

22. राद्धि प्राप्तिः समाप्तिश्च

Success, attainment, accomplishment, progress, greatness, welfare, profession, and prosperity, rest in and rest on the scripture

23. यच्च प्राणति प्राणेन

All that breathes with breath and sees with sight, all the gods of heaven who dwell in heaven—they all may be known from the scripture.

24. ऋचः सामानि छन्दांसि

The Rik, the Saman, the Yajus, the Chant and the tradititíon, gods of heaven living in heaven, may all be known from the Scripture

25. प्राणापानौ.

In-breathing, and out breathing, sight, hearing, knowledge, action, gods of heaven living in heaven are all known from the Ucchista.

26. आनन्दा मोदा प्रमुदः

Joys, pleasures, delights, jubilations and raptures gods of heaven living in the heaven, are all known from the scripture.

27. देवाः पितरो मनुष्या.

Devas, Protectors, and men, as well as Gandharvas and Apsarasas, gods of heaven living in the heaven are all known from the Ucchista.

CHAPTER 15.

Harmony.

1. सहृदयं सांमनस्यम्.

I make you all sympathetic, united and accordant. Feel as much for one another, as a cow does for her new-born calf.

2. अनुव्रतः पितुः पुत्रः

Let the son be devoted to his father and affectionate to his mother. Let the wife utter sweet and peaceful words to her husband.

3. मा भ्राता भ्रातरं द्विक्षन्.

Let not a brother injure a brother, and a sister offend a sister. Harmonious and unanimous, speak ye kind words to one another.

4. येन देवा न वियन्ति.

For your unity, I shall tell you of the Secret that prevents discord and strife amongst the devas.

5. ज्यायस्वन्तश्चित्तिनो.

Yoked together for a common purpose, and affectionate to one another, let there be a spirit of

healthy competition amongst you, but not antagonism. Come here, speaking agreeably to one another. I would make you of the same aim and the same mind.

6. समानी प्रपा.

Let your food and drink be the same. I bind you together to the same objective. Just as the spokes come together in the hub, do you join together in the service of Agni.

7. सध्रीचीनान् वः

I make you colleagues and comrades and confederates through love. Like the Devas partaking ambrosia, may there be harmony in you day and night.

8. सं वः पृच्यताम् तन्वः

Let you be united in body, mind and ideal. May Bhaga Brahmanaspati assemble you together.

9. संज्ञपनं वो मनसो

Let there be union of your hearts and union of your minds. May you reach the limits of fortune. For that purpose, I unite you.

10. यथा आदित्या वसुभिः

May the Lord of the Three Names, unite you toghether, just as the Adityas are united in love, with the Vasus and the Maruts.

11. सं वो मनांसि सं व्रता

I place your minds in union and your hopes and plans in harmony. Those of you who are still disunited, I unite them all

12. अहं गृभ्णामि मनसा

With my mind, I captivate your mind Let

your inclinations follow mine. I make your hearts, obedient to me. Let you follow my track closely.

13. संजानीध्वम् संपृच्यध्वम्

Agree and unite. Let your minds be of one accord—even as the gods in ancient days, achieved their ends by being united.

14. समानो मन्त्रः

Your scripture is one and your congregration is one. Common is your purpose and common your mind I unite you together in a common prayer. May your minds be interlaced.

15. सभा च मा

May the Congress and the Assembly, the two daughters of Prajapati, in concord, protect me. May I learn something from every one with whom I come in contact. May I, in the meeting, say nothing that is unfair.

16. विद्म ते सभे नाम

I know your other name assembly—it is 'Majority'. May all those who are present in this assembly, agree with me.

17. एषामहं सभासीनानां

Let me profit by the mettle and the experience of these councillars. Let me participate in the achie vements of this assembly.

18. यद् वो मनः परागतम्

If your attention has diverted, or if it is fixed on some other thing, here or elsewhere, I draw it hitherward again. Let your minds rest on me.

19. समानी वः आकूतिः

May your resolution be one and the same and your interest as well. May all of you be of one mind, so that there may be, in you, nothing but harmony.

20. यत् ते मध्यम् पृथिवि

To every part of this wide earth, to its every corner, to its hills and vales and dales, let us proceed and enjoy, for the Earth is my mother and I am her son.

21. यो नो दिप्सद् अदिप्सतो

Not to speak of him who wrongs without being wronged, even him (of us), who injures in retaliation, I would purify by fire.

22. समुत्पतन्तु प्रदिशो

Let there be a heavy shower of peace on earth, Let all the misty regions come together, and clouds rush. Let thunder roar and torrents fall.

23. समीक्षयन्तु तविषाः सुदानवः

Let them show forth, the strong, the bounteous Maruts: let plants and shrubs be hung with drops of moisture. Let floods of rain refresh the ground with gladness, and herbs spring various with each form and colour.

24. समीक्षयस्व गायतो नभांसि.

Look at the singing vapours. May the rush of waters burst out in many places. Let floods of rain refresh the ground with gladness, and herbs grow of each hue and colour.

25. गणास् त्वा उपगायन्तु

Let the troops of Maruts, roaring, swell the

song. Let torrents of rain pour down on earth.

26. उदिरयंत मरुतः समुद्रतः

Up from the sea, lift your might, ye Maruts. As light and splendour send the vapour upward. Let waters satisfy the earth, the voices of the great mist enveloped. Bull who roareth.

27. अभिक्रन्द स्तनय अर्दयोदधिम्

Roar, thunder, set the sea in agitation, bedew the ground with thy sweet rain Parjanya. Send plenty of showers in every quarters. Let the sun go down dimmed by vapours and enveloped in rains.

28. सं वो अवन्तु सुदानवः

Let large rivers, which look like so many pythons, feed the clouds, and let the clouds urged by wind pour (floods of peace) on earth.

29. आशाम् आशाम् विद्योतताम्

Let lightning flash on every side, and wind blow from all quarters. Let the clouds driven by the Maruts descend to the earth.

30. आपो विद्युद् अभ्रं वर्षम्

Let showers, lightning, clouds and rains conduce to your welfare. Let the clouds, driven by the Maruts, shower torrents of peace on earth.

31. अपो निषिञ्चन् असुरः पिता नः

May the Asura, our Father, pour down water. Oh Varuna, let the streams swell with floods. Would this come to pass that in the land of Iran, shaved ascetics, with the Prisni in their hands, would pray for showers of peace.

Epilogue.

1. ब्रह्म जज्ञानं प्रथमं पुरस्ताद्

On the high summits, beautiful Vena first obtained the earliest revelation. He promulgated its essential points and explained the root of the Right and the Wrong.

2. इयं पित्र्या राष्ट्री

This worldly queen-mother may forestall the first-born one. But a greater honour awaits him. He would take to Religion and be the First of the Prophets.

3. प्र यो जज्ञे विद्वान्

This wise one, the friend of men, explained the the mysteries of all the deities. He collected the essence of the Veda,—from its beginning, from its middle and from its end—and entered into its real spirit.

4. स हि दिवः स पृथिव्या

He was true to the laws of heaven and earth and allocated them properly. Mighty as he was born, he exalted the heavenly home and the earthly region.

5. स बुध्न्याद् आष्ट्र

With his congenital virility he rushed out of the source. Deva Brihaspati is his guiding genius. Let wise sages live in the brightness of the white day that he created out of light.

6. नूनं तद् अस्य काव्यं हिनोति

This is the wisdom and this the glory of the premier apostle, that though he was born just like

others, a common mortal, he was able to enter into the mystery of the closed other half.

7. येा अथर्वाणं पितरं

One who offers homage to the Atharvan—either him who is the servant of the Devas, or him who is the servant of the Protector,—and to Brihaspati, he becomes wise and holy and self-possessed and does not go astray, as sure as thou art the creator of the universe.

8. वेनस् तत् पश्यत

Vena saw that highest secret wherein the whole universe becomes one. The Prisni, as it issued, revealed all this, and prescribed duties for the guidance of the sages.

9. प्रतद् वोचेदम्

May the Gandharva, who knows immortality, explain the station that is the most secret. There are three steps (Mind, Matter and God) in this secret. He who knows this, is as wise as the father's father.

10. परिद्यावा पृथिवी सद्य आयम

I have just searched through heaven and earth for the foremost one in Rectitude. He is, as it were the Conscience of the Society—a Prophet and a Light.

11. परि विश्व भुवनानि आयम्

I travelled round the whole world. I saw the thread of Rectitude spread out all over. All the gods in equal right, participate in that immortality.

12 ऋधक् मन्त्रयोनिम्

This Prophet forthwith mastered the Source of the Mantra. He is of immortal soul, thriving and well-born. Like the glorious sun, his spirit is unconquered He is the champion of the three Gunas (as against two of Atharvan Zarathushtra) and established them three.

13. आ यो धर्म्माणि प्रथमः ससाद

He was the first one to preach Religion, and he developed its various phases. He was the first man to attain the dignity of Prophethood and he came to know things without being told by anybody.

14. यस् ते शोकाय तन्वं रिरेच

He, in his own magnanimity, gave up his body, out of compassion for you—the body, resplendant as molten gold. He it is that attained immortality here. May people direct adoration towards him.

15. प्र यद् एते प्रतरं

The people who had come before had gone on practising good and evil mixed up. This Kavi expelled the mother of confusion. Elect him to be the capable leader of the nation.

16. तद् उषु ते महत् पृथुज्मन्

Oh thou great energetic one, I, a versifier, offer my homage to you in holy metres. So that we may come together and walk together round the world, and grow in friendship, as if knit together in an eddy.

17. उतामृतासुर व्रत एमि कृण्वन्

I have dedicated my life to the Asura. Let me too, with deathless soul and well-disciplined body, come up doing my duty. Sakra gives every man his reward. Otherwise it could not be, that the dutiful man flourishes.

18. उत पुत्रः पितरं क्षत्रम इडे

Like son from the father, I seek strength from you. For the sake of welfare, I want to know the line (principle) of demarcation between the Right and the Wrong, which is of the highest consequence. Oh Varuna, show me that which is your Dispensation. Disclose your laws in their various phases.

19. अर्धम् अर्धेन पयसा पृणक्षि

Oh wise One, by one-half you enter into a mixture with water, and the other half goes to increase the volume of the solid. Let us exalt Varuna, the lordly son of Aditi, protector, strong and friend.

20. कवि शस्तानि अस्मै वपूंषि

Truthful, we have recited to the world, hymns composed by a poet, in His praise.

GATHA.

Prologue.

1. अषा यासा नेमंहा.

'With up-stretched hands, and obeisant, I pray for Beatitude. I pray that by the deeds of Conscience, through Sattwa Guna and Rectitude given by Mazda, I may serve the Soul of the World.

2. ये वाओ मजदा अहुरा

Mazda Ahura, I approach Thee through Conscience. Let my both Selves—the individual and the universal desires—have their due play. It is in their proper adjustment that virtue lies. And thereby the aspirant reaches Reality.

3. ये वाओ अषा उफयानि

Ahura Mazda, come to me at my call; come for my bliss. I sing a now song to You, to Rectitude and to Conscience. Let me thereby develop Activism and Self-Control.

4. ये उर्वानेम् मेन गइरे

I know that the Concience is the abode of the True Self, and I have placed it there. I also know what the highest Excellence is, as ordained by Mazda. Let me therefore commend Rectitude as long as I can, and as long as I may.

5. अषा कत् थ्वा दरेशानि.

I know Conscience and the Path of the Ahura; and am also devoted to Mazda. I therefore long to realise the life of Rectitude. Rectitude is the principle that distinguishes humanity from the beasts.

6. वोहु गइदि मनंहा दाइदि

Come, with Conscience and a long life of Rectitude. Mazda, inspire me Zarathushtra, by your noble words, so that I may be able to crush the inflictions of the enemy.

7. दाइदि अषा ताम्, अषीम्

May Rectitude give me that Excellence which consists in the perfection of Conscience. May Assiduity procure to me and to Vistaspa, our desideratum. Mazda, teach me and confirm, such principles as lead to success.

8. वहिस्तेम् थ्वा वहिस्ता येम

Best are You and best am I, and I approach you through Rectitude, the best. Let me come to the Lord, with a loving heart—for my sake and Frashoshtra's, and for the sake of those who stick to Conscience at all times.

9. अनाइस् वाओ नू ईत् अहुरा

When we unite in congregrational prayer, we utter words of praise, to You, Ahura Mazda, and to Rectitude and Conscience. You are the source of all strength Send me Self-Control and Love.

10. अत् येगं अषाअत् चा वोइस्ता

Let them who are inspired with Rectitude and Conscience, achieve the Objects of their desire. Mazda Ahura, I know you to be infallible and superb in your glory.

11. यैं आइस् अषेम् निपाओंहे

Teach me, Ahura Mazda, with your own words, how I may uphold Rectitude and promote Conscience. Let me leave off the Gunas, and come to you, so that I may have the foremost life.

CHAPTER 1.

Renovation of Soul.

1. अत् ता वक्ष्या इषेन्तो या.

I shall now tell you of things that can be known from Mazda alone viz (1) the hymns of the Lord (2) the duties of Conscience and (3) the principles of Rectitude. They add lustre to the soul.

2. श्रओता गेउशाइस् वहिस्ता

Hear the Best with your ears and judge with open mind. Let every man choose for himself what he ought. Before the great trial comes, let all of you wake up to this my counsel.

3. अत् ता मइन्यू पौरुये

There are two Gunas. These are fundamental. They are twins and peers. In thought, word and deed, one is the better and the other is the worse. Of them two, the wise man chooses the Right one; but not the fools.

4. अत् चा यत् ता हेम मइन्यू

When these two Manyus came in contact, they produced Energy and Inertia, which ultimately in life, came to be Malignance of the vicious, and Conscience of the virtuous.

5. अयाये मनिवाओ वरता

Of these two Gunas, the impious man chooses the wrong one, and the pious man the right one. The pious man thereby clothes himself in a garment of flint. He who serves the Lord through right deeds, reaches Mazda.

6. अयायेा नोइत् एरेष् वीष्याता

Of them two, the Devachinas do not see aright, inasmuch as they proceed to worship by way of deification. They yield to evil mentality, develop intolerance, and go astray.

7. अह्माइ चा क्षेथ्रा जसत्

The other man develops Self-control, Conscience and Rectitude. Organisation and Strength are available to him through incessant activity. He is sure to be found true to his metal.

8. अत यदा अएषां कएना जमयति

And when he has got the better of irritability, Mazda confers on him Self-command through Rectitude. Them alone Ahura instructs, who bring the Lower Self under the control of the Higher.

9. अत् चा तेाई वयम स्यामा

Let us now be amongst them who want to develop their soul. Mazda Ahura, may we grow to like Rectitude and Organisation. For one's mind is sure to be there, where there is a prospect of the good.

10. अवा जी अवा ड्रुजेा

Then alone would the inflated Devil come to a collapse, and the purest ones (who have heard about the good) receive the blessings of Conscience, Rectitude and Mazda.

11. यात् ता उर्वाता शासथा

If one reflects over these two courses (the Right Path and the Wrong Path laid out by Mazda) and finds out how the Wrong Path leads to evil, and the Right Path to good, he is sure to reap the benefit of such meditation.

CHAPTER 2

Unheard of before.

1. ता वे उर्वाता मरेन्तो

Listen to my themes. I shall say things that have not been heard before. It will do good to them whose false ideal leads them to oppress the pious, as well as to those who have dedicated their life to Mazda.

2. येजी आइस नेा ईर्त् उर्वाते

In order that we may have a sure perception of the Ways of Life, we flock to Thee O Lord, as to an apostle, so that we might learn. Mazda, so instruct us that we may live a life of Rectitude.

3. यां दाओ मइन्यू आथ्रा चा.

Tell me of these things, I am desirous to learn—of thy Spirit, thy Fire and thy Rectitude; and of the bliss that you give to the martyr, and of the vision which you inspire in the mystic. Tell me with thine own words, so that I may live a universal life.

4. यूंदा अषेम जेवीम् अंहेन्

In order that Rectitude may be the Idieal of my Life, I ask for pure Conscience and noble Assiduity. Give me firm Self-Command, with whose help I can overcome inequity.

5. तत् मेाइ विविध्याइ वओचा.

Tell me, I am a disciple, how can I make the most of Rectitude. With the help of the Conscience, I would know and do the Right, and also all those, that are or that are not.

6. अहमाइ अंहत् वहिस्तेम्

May it be all best with that sage, who teaches me the true Law regarding Spirituality, Rectitude and Immortality. That which He lends to the Conscience, is Mazda's own strength.

7. यस्ना मन्ता पैारुयेा

The Self is self-conscious, it thus shines in its own glory. It is the source of Duty and the seat of Conscience. Give me such mentality Mazda, as is always equable.

8. अत् थ्वा मेंही पैार्वाम्

So soon as I beheld you with my eyes Mazda, I realised that you were the Foremost, the Adorable, the Eternal, the Father of Conscience, the Source of Rectitude, and the Lord of Life.

9. थ्वेाई अस् आर्म्मइतिस्

It is you Mazda, who has created Activism, and it is you who has created the world and duty and energy. You have laid down the path, both for him who resorts to Assiduity, as well as for him who takes to quietism.

10. अत् हि अयाये प्रवरेता वास्त्रीम्

Now of these two, you should choose the Path of Action. For that gives scope to conscience and virtue, and expands the soul, and makes it really alive. Oh Mazda, the fool who gives up activity, cannot attain welfare.

11. हयत् ने मझ्दा पैार्वीम्

In as much as Mazda, you created both Mind and Matter, and you created Conscience and Duty,

and you made the Soul encaged in a Body, and you laid down such Theory and Practice, as allows Freedom of the Will-- it is evident that action is better than inaction.

12. अथा वाचेम् वरइति

Whether he is truthful or liar, whether he is ignorant or wise, a man has got to use words in order to express his heart and mind. It is forthwith Activity that directs the energy towards the goal.

13. या प्रसा आविष्यां

What a man asks for openly, or what he asks for secretly, and how a sinful man meets with condign punishment, all those, whether proper or improper, you see with your keen eyes.

14. ता थ्वा पेरेसा अहुरा

This I ask you Ahura, how does the Law of Requital work ?—Requital for the pious, for the impious and for those whose good and bad actions equipoise.

15. पेरेसा अवत् या मइनिस्

I ask you Ahura, as to what the consequence is of that person who lends strength to the miscreant, and who does not know how to live without doing injury to others.

16. पेरेसा अवत् यथा ह्वो

This also I ask, as to how he fares—the good man who organises the power of the family, the community and the nation, for the promotion of Rectitude. When and how Mazda, will he be assimilated to you.

17. कतारेम् अषवा वा द्रेग्वाओ वा

May the wise one tell me, as to what counts important with the pious, and what with the impious. Let not the ignorant deceive. Guide us, Ahura Mazda, who art the Director of Conscience.

18. मा चिश् अत् वे द्रेग्वतो

Do not ever lend ear to the creed and canon of the Evil one and let not disaster and death overtake your house, province, village or country. Resist him with the thunder-bolt.

19. गूश्ता ये मन्ता अषेम्

The wise soul-seer, who has heard and known what Rectitude is, who has control over his tongue and is truthful in his wordst—hrough your bright light Mazda, place that aspirant on the right track.

20. ये आयत् अषवनेम् दिवम्नेम्

But one who proceeds to deceive an honest man, his are other consequences, viz. gloomy life, evil thoughts and disgraceful words. These sinners of yours—they, by their own deeds, lead the soul astray from the path of virtue.

21. मजदाओ ददात् अहुरो

To the conscientious man, who is attached to Him in spirit and in deeds, Mazda Ahura gives Spirituality, Immortality and Self-command, through plenty and rectitude.

22. चिथ्रा इ हुदाओंहे

Blessed is the wise man, for he sees with his own mind. He sticks to Self-Control and Rectitude in words and deeds. In you Mazda, his is the strongest faith.

CHAPTER 3.

Ecstacy.

1. अह्या चा खयेतुस् यासत्

The Brahmin, the kshatriya, the Vaisya, and even the Devas, all run after this world. For me however, the only concern is Mazda's pleasure. I would be your Messenger. Break them who rebel against you.

2. अयेव्यो मजदाओ अहुरो

To them Mazda Ahura appealed through conscience and Self-Control and addressed as follows: "Sprightly Rectitude is thy good friend I also select for you, noble Assiduity. It shall be ours".

3. अत् यूस दएवा वीस्पाओंहो

O ye, all Devas, you are so many chips of the Evil Mind. Whoso worships you, adores only delusion and lie. Your devilry is ubiquitous. You are known for it all the seven worlds over.

4. यात यूशाचा प्रमीमथा

Come, you have, alas, brought this to pass; that the worst of men, who repudiate conscience, and stray away from the duty of Ahura Mazda and Rectitude, are known as the favourites of the Devas.

5. ता दैवेनओता मषीम्

You have defrauded mankind of spirituality and Immortality. For, being devilish, your mind is evil, and your spirit is evil, and your words and deeds are evil. These drag the villain down to perdition.

6: पौरू अएनाओ एनाक्षता

Most of them are blind. What they hear, that they are. Benevolent Ahura, inspire purest conscience. Mazda, in order that we may learn, speak of Self-Control and Rectitude, that are yours.

7. अएषाम् अएनंहाम् नएचीत्

A wise man does not assent to their principle ——"The Philosophy of the Sharp Steel" that they preach and for which they are notorious. Mazda Ahura, you know best the hollowness of such theories.

8. अएषाम् अएनंहाम् विवंहुसो

Vivaswan Yama is also said to have been one of those wicked men. Eager to please the human kind, he neglected the welfare of the cattle-class.

Mazda Ahura, you can well judge the value of their meum et tuum (selfish) out-look.

9. दुश-शस्तिस् श्रवाओ मेरेन्दत्

The false-teacher twists the Sruti (Sacred lore). By causistry he tries to explain away Duty, from our life. He decries my ideal viz. the glorious pursuit of conscience. Speak to my spirit, Mazda, I cry to you and to Rectitude.

10. हो मा ना श्रवाओ मेरेन्दत्

That man also perverts the Sruti to me, who calls it inproper to look to the heaven and the earth (spiritual and mundane matters) at the same time. And also he who gives aid to the villain, who has renounced Action, or who stirs up obstacles against the pious.

11. तएचीत् मा मेरेन्दन् ज्योतुम्

They also distort my view who think the vicious to be great—the vicious rich man and the vicious rich woman. Amassing of wealth is their only concern. They deflect the mind of the pious from all that is best.

12. या राओंहयेन श्रवंहा

Mazda calls them miscreants—them who seduce, men away from right deeds, and who teach men to look at the world with the eye of hedonism. This is how the Grehmas choose other than Rectitude, and the Karpas except Self-Control, under the influence of vice.

13. या क्षया प्रेमो हीषसत्

That cynicism which Grehma teaches towards the abode of the worst mind, which is the canker of life, and which inflames hedonism—one who saves your Prophet from such cynicism, reveals to him what Rectitude really is.

14. अह्मा प्रेरेह्मो आ हेाइथेाइ नीं

Grehma would not avail him anything, and the kavis would not come to his rescue, and all his enterprises would go contrary—the man who takes refuge in that Evil one who counsels oppression of the world. It is like seeking strength from the liquor (which gives only excitement but no strength).

15. अनाइस् आ विनेनाशा

By this and by that (i. e. by some thing or other) the followers of kavi and karpa are sure to bring ruin on themselves. Whereas those who do not give up the lasting asset of life (viz. kshathram) are, by those very things, carried to the abode of conscience.

16 इमेम् तत् वहिस्ता चित्

Certainly it is best that I should get the better of my egotism. Sovereign Mazda, that is the way to eliminate all duality. For even the vile rogues, in their heart of hearts, prefer equity.

CHAPTER 4.



Retribution.

1. यथा आइस् इथा वरेषइते

The Great Ratus, who created the first life, gives to every man his due—to the virtuous, to the vicious, as well as to him whose good and bad deeds equipoise.

2. अत् ये अकेम् ड्रेग्वाइते

One who fights the evil in thoughts and words, or exerts with his hand, or engages in benefaction is doing the right sort of thing to the great satisfaction of Lord Mazda.

3. ये अषाउने वहिस्तेा

He alone is the true servant of conscience and Rectitude, who befriends the honest man. whether he is a Brahmin, a Kshatriya, a Vaisya or the caste -less cosmopolitan, does not matter.

4. ये थ्वाट् मजदा अश्रुस्तिम्

Even now do I eradicate all the heresies and superstitions about you, Mazda. I would also dispel the indolence of the Vaisya, the insolence of the Kshatriya, the ignorance of the Brahmin, and the impatience of the cosmopolitan (which are their respective besetting sins).

5, यस्ते विश्पे मजिस्तेम्

Srusha (Bhakti) is the greatest of all thy gifts. Let me have it, for my weal. Grant me long life along with the strength of conscience. The path that leads to Mazda, is straight in Rectitude.

6. ये जओता अषा एरजुस्

That adorer alone is true to the Highest Spirit, who is sincere in Rectitude. His is that temperament which teaches one to be thoughtful and active. This I ask for, Mazda, in order that I may be able to see you and to touch.

7. आ माम् आइद्रम् वहिस्ता

Come hither, oh the Greatest One. Come down Mazda and show yourself. May conscience and Rectitude, which are the highest virtues of a Maghavan (Zoroastrian) make their appearance in my heart along with rare safety—on account of my prayer.

8. प्र मोई प्रवोइजद्रम् अरेथा

Teach me enterprises, Mazda, so that I may perform thy duties in the light of conscience and sing the praise of Rectitude. Give me the solace of Salvation and the wealth of Spirituality.

9. अत् तोइ मज़्दा तेम मन्युम्

That spirit of thine, Mazda, viz. Reality which is the ideal of all ideals, let my conscience choose, for living in Rectitude and for progress. Which way the soul inclines, that-way I shall achieve success.

10. वीस्पाओ स्तेाई हुजीतयः

All real noblesse—that were, that are, and that yet shall be—have their roots in your love. Grant me conscience, command, Rectitude and Right-Self.

11. ये सेविस्तेा अहुरेा

Ahura Mazda, hear me and forgive me, and for whatsoever it may be, grant me Assiduity and Rectitude, Conscience and Self-Command.

12. उस् पेाइ उजारेष्वा अहुरा

Exalt me Ahura, and may Assiduity bring me strength. Put into me, with great speed, best Sattwa Guna. Rectitude, send me through conscience potent evolution.

13. रफेध्राइ वैारुचषाने

I would transmute them into delight, give me pain ever so much; through thy Self-Command Ahura, which is the gift of conscience. Noble Assiduisy, show me Rectitude for the sake of Faith.

14. अत् लाताम् जरथुश्त्रो

Please to take. Zarathushtra offers to Mazda, the soul of his soul and the excellence of his conscience; to Rectitude, the best of his words and deeds, and Devotion and Self-Command.

CHAPTER 5.

Welcome.

1. या स्यओथ्ना वा॰ वचंहा

Those words and deeds and rites Mazda, which make for Recticude and Immortality, I would offer to you; as well as Self-command and spirituality. Come Ahura, with plenty of them in Thy hands.

2. अत् वा तोइ मनंहा

Having dedicated in his mind, his noble spirit and the deeds of a holy life, he whose soul is tuned to Rectitude, comes to Thy service Mazda, with hymns to praise.

3. अत् तोइ म्यजदेम् अहुरा

As oblation to you, Ahura, and to Rectitude, let me obeisant, offer the whole world, through Self-command developed by conscience. It is your service Mazda, that the holy man performs in everything that he does.

4. अव तोई आतरेम् अहुरा

Now, let us for Rectitude, adore your Fire, Ahura, which is resplendent, pure, strong, ever-pleasant, and wonderfully beneficent. By those Thy hands Mazda, crush the vicious enemy.

5. कत् थे क्षथ्रेम का ईशूतिश्

Where is that Self-command, and what are the deeds and rites Mazda, with which I would serve you ? With the help of conscience and Recti-tude, I would rescue Thy weaklings. Than all of them, animals, men and angels, you are greater and I see you so.

6. येजी अथा ह्ता हइथीम्

If these two, conscience and Rectitude, are truly real (i. e. objective and not mere subjective or imaginary), then show me Mazda, the signs of the ultimate goal of life. So that in service to you, I may realise my Self, and with praises to you, may proceed on and on.

7. कुथ्रा तोइ अरेद्रा

Where is that Thy servant Mazda, who, by virtue of his conscience and by the wealth of Phi-losophy, is the lord of the cycles of pleasure and pain ? I do not know him as other than you. Save us through Rectitude.

8. ताइस जी नाओ ह्यओथनाइम् ब्येन्ते

They are frightened by our enterprises, in whom there is much vacillation. For trustful in Your dispensation, as we are, we are not afraid to face dangers. If one has no regard for Rectitude, what does the conscience avail him ?

9. योइ स्पेन्ताम् आर्म्मतिम्

One who knows thy noble Assiduity, and yet ignoring the conscience, commits a distinct disservice by renouncing all action—from him Rectitude shrinks away, just as the wild beasts do from us.

10. अशा वंहेउस् मनंहो स्यओथना

Great men have told adoption (of activity) to be the rule of conscience, and wise men consider Assiduity to be the life of Rectitude. This (life of activity) Mazda Ahura, is dependent on Self-command.

11. अत् तोइ उबे हउर्वाओसचा

Spirituality and Immortality, both flow from You. Conscience, Self-command, Rectitude and Assiduity also flow; as will as strength and continuity. Through all these O Mazda, You belong to the wise.

12. कत् तोइ राजरे कत् वशी

What are Your laws, Mazda, and what is Your will? What prayer and what rite is fit for Thee? Tell us Mazda, let us hear, so that one may reap the benefit of those rules. Teach us the path of Rectitude, which is the own abode of conscience.

13. तेम अद्दानेम् अहुरा

About that path Ahura, which You told to be the path of conscience, which is the Faith of the Saints, which practised even once, serves to strengthen Rectitude, and which procures to the doer the recompense given by You.

14. तत् जी मजदा वह्रीम्

On account of the deeds of conscience, give to this embodied spirit, Mazda, such a boon, that I can subserve the living world. For right action Mazda, give me your directions—I would accomplish.

15. मजदा अत्मोइ वहिस्ता

Mazda, tell me what is the best for me to hear and do. At my prayer, send me conscience and Rectitude. I ask of You, Self-command. Grant me the true life—a life of realisation of desires (as against that of pure Self-denial.)

CHAPTER 6.

The Principle of Life.

1. उश्ता अह्माइ यह्माइ उश्ता कह्माइ चित्

That alone is right for one, which is right for anybody whatsoever. May Sovereign Mazda give me strength and continuity, which I ask for. For upholding Rectitude, give me Assiduity which is the function of the conscience and a blessing to the world.

2. अत चा अह्माइ विश्पानाम् वहिस्तेम्

Give to me the best of all things—the reality of all realities. Kindle Thou in us, Mazda, the highest Sattwa Guna; so that Rectitude may confer on us the wealth of conscience, for the sake of a life of bliss, for all time to come.

3. अत् द्दो वंहेउस वद्यो

May that man attain better than the good, who teaches us the straight path of Sabas (Suffism)— the Path of the Gross and the Subtle Self. A true discipline it is, wherein Ahura lies and whereby the devoted pious good-man is assimilated to You, Mazda.

4. अत् थ्वा मेंगंहि तख्मेम चा स्पेन्तम्

I thought You to be the root of holiness, O Mazda, since Thine are those arms with which You give protection, and by which You confer blessings, both on the good and on the bad. Thine is the glowing Fire, glorious in virtue, which may serve to strengthen my conscience.

5. स्पेन्तम् अत् थ्वा-ह्यत् थ्वा अंहेउस्

I at once recognised You to be holy, Mazda, so soon as I saw You in the beginning of life. And even at the final end of life, you award the desert of words and deeds, according to Your Law, viz. ill to the ill, and good excellence to the good.

6. यह्मि स्पेन्ता ता मन्यू उर्वयेसे जसो

The moment, Sattwa Guna enters into a man, so soon do conscience and Self-command come to him. His activities then serve to increase the realm of Rectitude. The Prophet teaches him Assiduity, for the sake of Your duty, and none can shake him therefrom.

7. स्पेन्तम् अत्, थ्वा—पेरेसत् च मा

I realised You to be holy, Mazda, when conscience came to me and asked—Who are you? Whose are you? I ask you "When would you understand the purpose of your body and mind?"

8. अत होइ अओजी जरथुस्त्रो

Then Zarathustra at first replied to him: "I am a real enemy of him who wilfully sins; while to the pious, I am a strong delightful friend. And so I wish for dignity and desire for command, so long as Mazda, I praise and sing".

9. स्पेन्तम् अत् थ्वा—अशा फेरसेम्

As conscience dawned in me, I perceived You to be holy, Mazda. I asked it "What can you teach me?" Since I know Rectitude, and so long as I desire it, let me, obeisant, worship Your light.

10. अत् तु मेाइ दाइस् अषेम्

Then give me Rectitude which I invoke. Let me attain perfection through Assiduity. Put to me any tests that You like. Whatever Your tests are, they are for (distinguishing) the strong. For powerful as You are, You grant the wishes of the strong only.

11. स्पेन्तम् अत् थ्वा—यत् क्मा उग्धाइस्

Then I realised Your glory Mazda, when conscience made its appearance in me, and I got enlightened

by Your words. Give me difficulties—amongst men, mine is a dedicated life. I shall do, whatever You say, is the best for me.

12. ह्यत् चा मोइ म्रओस्

When you said "Attain Rectitude through equality" then you told me that which had not been heard before. Come what may, I would stand up, devoted to Excellence, and pursuing with great vigour. Please confer on me, what blessings You give to the hero.

13. स्पेन्तम् अत् थ्वा—अरेथा वोइझइद्याई

With the advent of conscience, Mazda, I realised Your holiness. For the sake of happiness let me take up enterprises. And for that purpose give me a long life, which none else can give. Such lasting good however is dependent on Self-command, that is Thine.

14. ह्यत् ना फ्रियाय

Just as an affectionate friend sends a present to a friend, so Mazda, send me Your equity. Self-command, that is your gift, is developed by Rectitude. Let me stand up to spread Your. Gospel, together with those who are mindful of Your words.

15. स्पेन्तम् अत थ्वा—दक्षत् उष्या तुष्ना

With the advent of conscience I realised Your glory Mazda, and acquired contentment which is

the best of all attitudes. A virile man should never stoop to pander to vice. May Thy pious band be able to eradicate all vice.

16. अत् अहुरा ह्वो मन्युम्

Zarathustra prays for the holiest of spirits. May Rectitude materialise and the Higher Self grow strong. May Assiduity bring about Self-command, which reveals the latent power of the Soul. May conscience, through action, procure the Highest Excellence.

CHAPTER 7.

Questionaire.

1. तत् थ्वा पेरेसा—नेमंहो

This I ask you Ahura, tell me aright, how to bow to You in doing reverence to one like You. May a Friend teach a friend. May Rectitude lend me help so that conscience may grow.

2 —कथा अंहेउस्

This I ask you, tell me aright, Ahura, what it is that constitutes the excellence of life. How can I achieve that which will subvert this state of things, wherein virtue appears to all to be an enemy, and vice a friend.

3.—कसना जन्था पता

This I ask you, tell me aright Ahura, who first generated Rectitude, and who upholds it? Who is it that determines the path of the sun and the stars? Who waxes and weans the moon? I wish I would know all this and more as well.

4.—कसना देरेता जाम्

This I ask you, tell me aright Ahura, who is it that prevents the heaven and the earth from falling down? Who sustains water and the plants? Who yokes quickness to the storm and lightning? Who again is the source of conscience?

5.—के ह्वापाओ रओचाओश् चा

This I ask you, tell me aright Ahura, which artist made light and darkness and which artist made sleep and waking? Who is he that made the dawn, the noon, and the dusk, which remind men of their task?

6.—या प्रवक्ष्या येजी

This I ask you, tell me aright Ahura, if I am not correct in saying that Assiduity perfects Rectitude in and through action, and that the busy strenuous world is theirs whose Conscience develops Self-command.

7.—के बेरेग्याम् तास्त

This I ask you, tell me aright Ahura, who is he who produced noble Assiduity and Self-Command? Who in his wisdom has shaped the son in the

likeness of the father? Mazda, Holy Spirit, Creator of the Universe, I put all these questions to you.

8. - मेन्दइयाइ या तोइ मजदा आदिष्टि

This I ask you, tell me aright Ahura, so that I may meditate your gospel (five times a day), and may appreciate the deliberations of Conscience, and that through Rectitude I may attain the perfection of life, and also may know that whereby my soul would obtain Self-Realisation.

9.—कथा मोइ याम् यओशु दएनाम्

This I ask you, tell me aright Ahura, how would I acquire the noble Faith, which, One, all-wise like you, teaches through Self-Command. And how a noble man, by dint of Self-control, becomes purest as your self, and resident of the same abode with Rectitude and Conscience.

10.—ताम् दएनां या हातां वहिश्ता

This I ask you, tell me aright Ahura, the Faith, which is the best of all, and which furthers for my sake, both mundane and spiritual matters simultaneously, and by words and deeds of Assiduity, does me good. For my edification, I pray for thy directions.

11.—कथा तैंग आ वीजेम्यात् आरमैइतिस

This I ask you, tell me aright Ahura, how would they, to whom your Faith is dear, come by Assiduity? I know you to be the Foremost——all others I repudiate with my heart.

12.—के अथवा या इस पेरेसाइ

This I ask you, tell me aright Ahura, how I may be able to distinguish the virtuous from the vicious. What is the vicious like? Is not he the scoundrel who diverts me from your love? How to reckon him if he does not consider himself to be in the wrong?

13.—कथं द्रुजेम् नीश् अह्मत्

This I ask you, tell me aright Ahura, how to kill to a finish, the evil that is in us. Save them who are steeped in misbelief. Neither do they enjoy the pursuit of Rectitude, nor do they know the taste of communion with Conscience.

14.—कथा अषाइ द्रुजेम् दयाम्

This I ask you, tell me aright Ahura, how would I deliver the devil up unto the hands of Rectitude. I would annihilate it with the words of your gospel. Give me unfailing energy against the devil, so that I may repel his snare and onset.

15.—येजी अह्या अषा पोइ मत्

This I ask you, tell me aright Ahura, if it is for Rectitude that you are supreme over all. When the two hostile forces meet together, whither do you go, and to which of them do you bestow your favour, on account of the laws that you promulgated?

16.—के वेरेथ्रांजा थ्वा पोइ

This I ask you, tell me aright Ahura, who is he who is conqueror of Vritra. Tell me all this——

all tha there are. Send me an apostle——splendid, wise and mystic. Let Devotion, through conscience, come to him Mazda, to whomsoever you may please.

17.—कथा यजदा जरेम् चराति

This I ask you, tell me aright Ahura, how would I participate with you in rapture? How your ecstacy can be mine, tell me that. By those principles which I have adopted for the sake of Rectitude, may I get control over Spirituality and Immortality.

18.—कथा अषा तत् मीजवेम् हनानि

This I ask you, tell me aright Ahura, how can I with any propriety, ask for such reward as ten mares with horses and camel. For Spirituality and Immortality will be mine, only when I can give them up.

19.—यस्तत् मीजवेम् हनन्ते

This I ask You, Tell me aright Ahura—he, who only takes, but does not give any gift, and that man who gives to us who are truthful—what the consequence of this is, that befalls the former, and I would also know that which happens to the latter.

20.—चिथेना मजदा हुक्षथा

O Mazda, how can the Devas be said to have possossed Moral Courage? This I ask, what to say of those, who oppress others? Those deeds by which the karpas and Usiksh threw the world in a rage, and by which the kavas grow in insolence—these are not such deeds, as As'a, for the sake of prosperity, showers.

CHAPTER 8.



The Sermon.

1.—नू गूषोद्म् नू श्रओता

Now I shall speak forth, lend your ears and hear—those who have come from near and those who have come from far. Ponder over this—the most momentous thing. Let not the false-prophet again kill your soul. The voice of the Evil One is hereby silenced.

2.—अंहेउस् मइन्यू पौरुये

I would now speak of the two Fundamental Principles of Life. Of them, the Bright One spoke to the Dark One as follows—"Neither our ideas, nor our doctrines, neither our duties nor our ideals, neither words nor deeds, neither our faiths, nor our souls, do agree".

3.—अंहेउस् अह्या पौर्वीम्

I would now communicate to you the fundamentals of life, which the wise Mazda told me. Those who do not practice the cult, as I formulate it, and explain, will come to grief at the end of life.

4.—अंहेउस् अह्या वहिस्तेम्

I shall now tell you that which is the best for this life. Wise Mazda revealed to me all this for the sake of Rectitude. He has made conscience a father—of which active Assiduity is the daughter. The all-good Mazda does not deceive.

5.—यत् मोइ मओत् स्पेन्तयेा

Now I shall speak out what the Holiest One told me, and which is the best thing for the mortals to hear. May he, Mazda, who gives to me his devotion and choice, attain, through the deeds of Conscience, Spirituality and Immortality.

6.—विश्पानाम् मजिस्तेम्

I shall now speak out the highest truths, to all the wise men who have gathered here, in praise of Rectitude. May Ahura Mazda, of holy Spirit, hear this. May He teach me well, the duties of Him, for whose adoration, deliberation with conscience is necessary.

7.—येश्चा सवा इषाओन्तेा

His love is solicited by all the devotees—all of them that were, that are, and that yet shall be Thereby, the soul of the pious obtains immortality, and the soul of the harmful sinner gets pardon. Mazda Ahura, Self-Command is at the root thereof.

8.—तेम् ने स्तओताइस् नेमंहो

With praise and reverence, I would approach Him. I would see with my eyes Ahura Mazda, who is accessible to Rectitude, through words and deeds of conscience. May I fix the Brahma in the house of Song.

9.—तेम ने वोहु मन् मनंहो

I wish to serve Him by means of my conscience. Realisation of the Right and the Wrong has been made by Him dependent on our will. May Mazda

Ahura, give us covetable Self-command, and increase our cattle and men. May Rectitude develop conscience.

10.—सेम् ने यस्नाइस् आर्म्मतोईस्

Let me, by the rites of Assiduity, extol Him, who is known as Lord Mazda by name. He it is, who inspires in us conscience and Rectitude. Spirituality and Immortality follow Self-command, that is His. May He give us lasting strength and protection.

11.—यस् ता दएवेंग अपरो मश्यांस चा

Loving, All-wise Mazda of Holy Faith, is the friend, supporter, and saviour, even of those Devas and men, who—unlike ourselves who acknowledge Him—did and do deny Him, O Ahura.

CHAPTER 9.

Bewildered.

1. काम् नमोई जांम्

To which land would I turn, and whither turning would I proceed, along with the Vaishyas and the Brahmins. The Kshatriyas that there are, do not come up to my expectation, nor do the impious clergy of the land. O Mazda, how can I be of any service to you, Lord?

2. वएदा तन् या अह्मि मजदा अनएश

This I know Mazda, that though I have few

men and few cattle, yet I am a sovereign. I pray to you—lock on me Lord. Excite in me, that rapture which a friend induces in a friend. Tell of Rectitude which is the goal of conscience.

3. कदा मजदा योई उक्षानो अस्नाम्

When Mazda, would they, who can regenerate the soul, take up, in words and deeds, their saintly duties, for the sake of Rectitude and for vitalising life? To whom does conscience come for their benefit? O Lord, for me, I choose you as the guide.

4. अत् तेगं द्रेग्वाओ

The villains who defile good institutions, and devastate the world, the country or the village, the miscreants, who kill their souls by their own deeds —O Mazda, if one strips such men of their power and life, he walks in the honourable path of right order.

5. ये वा क्षयांस अदांस

The good man who racks and ruins the tyrant, as proceeds to break rules and regulations, the upright honest man who kills the sinner, does what wise men call a public good. Mazda Ahura, save him from the sin of such acts.

6. अन् यस्तेम् नोईत ना

One who does not come to the help of this honest man, will surely go to the abode of the sinful. He also is vicious who is friendly to the vicious. He is righteous to whom a righteous man is dear. This, Ahura, You gave as the best Faith.

7. केम् ना मजदा मावइते.

When the sinful villain oppresses me, who else Mazda, can give me protection, except yourself, conscience and Fire? All-wise Lord, tell me, for the sake of the Faith, of those deeds that constitute Rectitude.

8. ये वा मोइ याओ गएथाओं.

Whatever may be the plots that the sinner hatches against me, let not the action of its flames burn me. Let it serve to invigorate us and exhaust the enemy. This the soul of the pious, may He protect, Mazda, but never at all of the hateful rogue.

9. के ह्वो ये मा एरेद्रो.

Who is that great sage, who will inspire me, so that I may, through my deed, worship you—the strongest, the holy, the righteous Lord. I ask from you, through conscience, that Rectitude, which is yours, and about which, the Architect of the world told me.

10. ये वा मोइ ना गेना वा.

Ahura Mazda, man or woman, who brings forth in my cause, what you told to be the greatest things of life, viz Excellence of Rectitude, and Self-Command and Conscience——with them, as well as with all those whom I convene to your service, let me cross the Bridge of Chinvat.

11. क्षथ्राइस् युजेन कर्पानो.

Let the karpas and the kayis learn Self-command. They happen to kill the soul of men by their vile

deeds. Their Faith and their souls would rage at them, when they approach the Bridge of Separation, destined to dwell in the House of the Lie for all time to come.

12. हयत् उस् अषा नसएषु.

As soon as Rectitude makes its appearance in the irreligious sons and grandsons of Frayana the Turanian, so soon does their substance increase by their Assiduity, and conscience comes to them. Then Ahura Mazda teaches then ecstacy.

13. ये स्पितामेम् जरथुश्त्रेम्.

He amongst mortals, who pleases Spitama Zarathushtra by his devotiou deserves high honour. To Him Mazda gives the Higher Soul. Conscience increases his substance, and Rectitude considers him as an ally.

14. जरथुश्त्र कस्ते अषवा उर्वथो.

O Zarathushtra, which one of the virtuous is dear to you? And who, to his great honour, strives for this Great Confederation? He is the ardent Kava Vistaspa. Hurry them on, by the voice of conscience, whom O Ahura Mazda, you desire in your presence.

15 हएचद्-अस्पा वक्ष्या ते.

Offsprings of Spitama Hechadaspa, I tell you that in so far as, you distinguish between the Right and the Wrong, you have been awarded Rectitude by these your deeds——Rectitude, which is the

Fundamental Law of the Lord.

16. फेरषओस्त्रा अथा तू.

Hugava Frashoshtra, with the faithful, whom I always consider dear to me, come here, where Assiduity and Rectitude go together, where Self-command which is the fruition of conscience, exists, and where Ahura Mazda lives the most.

17. यत्रा वे अफम्मानि.

O Yamaspa the Great of Hugava clan, since what I tell you is noble and not ignoble, proceed to know Brahma, by worship with devotion. Ahura Mazda, he knows accurately what Rectitude is, who distinguishes between (that) which ought and (that) which ought not.

18. ये मइव्यो यओशू.

A better turn to him who does me a good turn, but torments to him who puts me to torments ——this principle I hold to be approved of conscience. Mazda, gladly do I take up thy Rectitude. This is proper according to Duty and conscience.

19. ये मोइ् अषात् हइतिम्.

He, who for my sake, practises in Rectitude, the Law which is the dearest to (me) Zarathushtra ——a Higher Life and a progressive world, with all its beauty, will be his reward. Ordain these for me, Mazda—as Thou knowest best.

CHAPTER 10.



Sattwa Guna.

1. स्पेन्ता मइन्यु.

Along with Rectitude in words and deeds, may Ahura Mazda give me Sattwa Guna, Absolute Conscience, Spirituality, Immortality, Assiduity and Self-control.

2. अशा मन्येउम् स्पेनिस्तशा.

By the tongue with the words of conscience, by the arms with the deeds of Assiduity, let a man do the highest deeds of Sattwa Guna. This is the precept. He Mazda, is the upholder of Rectitude.

3. अशा मन्येउस् त्वेम् अहिस्ता स्पेन्तो.

O Mazda, you are the soul of goodness in the Spenta Manyu. You have created the world for us, full of struggle for existence. Grant Assiduity to the servant who deliberates with conscience.

4. अशात् मन्येउस दारेष्येइन्ति.

From this the Spenta Manyu, the vicious will run away, but not the virtuous, Even a man of small means is found ready to suffer for the sake of virtue, while the wretch, even though lord of much, succumbs and commits sin.

5. ता चा स्पेन्ता मइन्यु.

Ahura Mazda, in the pious, inspire that Sattwa

Guna which is the best of all. Acting, as he does, from the evil mind, the villain will get the retribution for his deeds, in accordance with your dispensation.

6. तां द्राओ स्पेन्ता मइन्यु.

To the combatant in the cause of the good, Mazda, send Sattwa Guna, and also the Light of Divine Rectitude and Assiduity. Let him conceive and accomplish much.

CHAPTER 11.

Deflection of Druj.

1. येजी अद्राइम् अषा.

The disciplines by which virtue overcomes vice, those which are said to be meritorious and divine, and which procure Immortality to men and devas——May the Ahura lead to the Brahma, on account of those institutes.

2. चओचा मोइ या त्वेम् वीद्वाओ.

Tell me, since though knowest Ahura, what will become of me hereafter, what will henceforth come to me. When Mazda, will the virtuous overpower the vicious, and attain Salvation by all that is good in his life?

3. अत् वएदेम्नाइ वहिस्ता.

Let me now learn the best of all lessons, which the wise Lord teaches through Rectitude——the secret Sankhya (wisdom) that the Holy Wise one teaches. By the deeds of Conscience, Mazda, one is assimilated to you.

4. ये दात् मनो वह्यो.

One who applies his mind to everything, great or small, knows the true Faith in words and deeds. His pleasure, his wish, and his choice, cling to Thy Duty, happen what may at the end.

5. हुक्षथ्रा क्षेन्ताम्.

May Moral courage develop in me, and not Immoral courage (cynicism), by the deeds of this noble message, O Assiduity. Grant to man the highest life. Let the world advance. For our flourish, expand her.

6. हा जी ने हुषोइथेमा.

May that Moral courage, give us good abode, unity and strength, for the free play of Conscience. Verily in the beginning of life, Ahura Mazda planted in man, the seed of Righteousness.

7. नेा अएषेम नीदयताम्.

Forgive us as we sin; restrain us as we over-step. In such one as You are,——who strengthens the Conscience and sustains Rectitude, and through whose guidance a man becomes holy——O Lord, let us pledge our life.

8. का तोइ वंहेउस् मजदा.

Where, for me, O Mazda, is the fulfilment of thy Self-command? And where, O Lord is the glory of Thy Excellence? Where is the light of Thy Rectitude? O Thou, the weigher of the deeds of Sattwa Guna, I like to have these in profusion.

9. कदा वएदा येजी चह्या.

Righteous Mazda, when shall I find that you have power over anything (all) so that there may be an end of all my doubts (about the final victory of Rectitude)? Tell me aright the image of the conscience. The Suffi should know which-way his good lies.

10. कदा मजदा मां नरोइस् नरो.

When Mazda would the Man-in-men (the Super-man) enter into me? When would I be able to expel the Idol out of this community——the Idol that the Angirasa priests set up, and which is the way of the undisciplined savages?

11. कदा मजदा अषा मत् आम्मइतिस्.

When O Mazda, would Rectitude come together with Assiduity? And Self-command together with the house-holder's life, full of activity? Who will give the quietus to the stiff sinners? To whom does the insight of conscience come?

12. अत तोइ अंहेन् सओष्यन्तो.

They are the real Saints (Suffis) of the land, who approach mysticism through Conscience, and

through the virtuous deeds of Thy Philosophy, Mazda. Continent as they are, may they teach me Self-control.

CHAPTER 12.

Discomfiture of Bendwa.

1. अत् मा यवा वेन्द्वो.

Righteous Mazda, strong Bendwa, who takes pleasure in vile deeds, constrains me too much. Come to me with boons and strengthen me. Let me, through conscience, counteract his inflictions.

2. अत् अह्या मा वेन्द्रह्या.

The creed of the deceitful Bendwa (Ritualist) depresses me. A pretender that he is, he strays away from Rectitude. For it he does neither, ever pursue noble Assiduity, Mazda, nor does he deliberate with conscience.

3. अत् चा अह्माइ वरेनाइ.

Lead me to **Varuna,** Who this Thou art, O Mazda. For the sake of Religion, I wish I strive to get the command of conscience and I denounce with my heart all intercourse with the devil (cf. Prisni, 7-11) [For वरेन्=वरुणं vide Griswold—*Religion of the Rigveda,* p. 42-113].

4. योइ दुषख्रत्वा अएषेमेम् वरेदेन्.

Those who by misdemeanour, as well as by their tongue, increase insolence and violence, not seeing correctly even though appearing to see, those whose good deeds can hardly cover their bad deeds ——know them to be diabolical. It is the creed of the devil.

5. अत् ह्वी मजदा इज्या चा.

O Mazda, he is honourable and he is adorable, who by conscience corrects his Faith. The man of Assiduity is the man of virtue. All this, O Lord, is dependent on Your Self-command.

6. फ्रो वाओ फ्रएष्या अषेम् चा म्रूइते.

Mazda, I beseech you, tell me of Rectitude, and of all that which according to conscience, happens to be thine Duty; let me know well, so that I may preach that Faith which is Yours, Ahura.

7. अत् चा वोहु मजदा.

O Mazda, let conscience hear and let Rectitude hear as well. Thou too, O Lord, do hear. What does a Brahmin avail, and what a Vaishya? He alone counts who lends strength to the Kshatrya's arm.

8. फरेषओश्राइ उर्वाजिस्ताम्.

Ahura Mazda this I beseech You, give to me and to Prishoshtra, the greatest command over Rectitude. So that, well-ground in Self-control, we may continue to be dearest to You for all time to come.

9. अशोतु शास्ताओ.

Let you hear the canons that have been promulgated for popularising the discipline of Emotion (Bhakti Yoga). The truthful should never yield superiority to the liars. Those who are sincerest in the Faith, would get their rewards, as sure as heroic Adhi-Yamaspa is attached to Rectitude.

10. तएचा मजदा थ्वह्मि आदाम् निपाओंहे.

These also Mazda, I place in You, for preservation ——conscience and Righteous Self, and honourable, adorable Assiduity, as well as great Self-command unfailing in protection.

11. अत् दुष्-क्षथ्रेंग दुष-स्यओथनेग.

Now the villains, who are of evil power, evil deeds, evil words, evil creed, and evil mind, would degenerate their souls by their accursed deeds. They would be meet residents in the House of the Lie.

12. कत् तोइ अषा ज्वयन्ते.

When would your Rectitude Mazda and when would your conscience speed welfare to Zarathushtra? By those hymns, Oh Lord, which please you, I would pray for that which is your greatest gift.

CHAPTER 13.

Shelter.

1. कत् मोइ उर्वा इसे.

When will my soul become Self-dependent and through whose grace? Who will look after me,

and who else can be my saviour, except yourself, and Rectitude and Conscience, O Mazda, my Guide?

2. कथा मजदा रान्य स्केरेतिम्.

O Mazda, how would he proceed in this struggle-ful world, who is pledged to a life of incessant activity? For the sake of Rectitude, instruct me in various laws clear as the daylight and do me good.

3. अत् चित् अशाइ.

O Mazda, Rectitude becomes his whom Self-command and Conscience guide, and who by the strength of Moral Excellence, reclaims the neighbouring regions devastated by villains.

4. अतै वाओ यजाइ स्तवस् मजदा.

Ahura Mazda, with Rectitude, Conscience and Self-command, I would sing your praises. For I wish to stay, in the path and within the house, of Song and Devotion, in open adoration.

5. आरोइ जी क्ष्मा मजदा अषा.

If you are pleased with your Prophet, O Mazda, then Ahura, do thou, for the sake of Rectitude, come. Make your appearance, with strongest protection in those thy hands which guide to Reality.

6. ये मान्थ्रा वाचेम् मजदा वरइति.

The Prophet who lifts up his voice—Zarathushtra who is friendly, pious and obeisant——teach him Duty and tell him about the Eternal Path. Mav Conscience teach me secrets.

7. अत् वे यओजा.

I would follow your ordinance firmly. May I get into union with Thee the Brahma Mazda, may Rectitude flourish through conscience. Whereby you lead us——may that be for our good.

8. मैत् वाओ पद्राइस् या फ्रश्रुता.

With verses that are famous in litany, I walk around you, O Mazda, with out-stretched hands——regardful of Thy adorable Rectitude, as well as of the good laws of Thy conscience.

9. ताइस् वाओ यस्नाइस्.

For the sake of Rectitude, let me, O Mazda, go on applauding You, by those Thy rites, viz., the deeds of conscience. In order that I may attain the Excellence that is man's, let me appreciate Thy good gifts and accept them.

10. अत् या वरेषा या चा पइरि आइस्.

All the deeds that I do, or all that I have done, and whatever by conscience I find to be worthy——as well as the luminaries, the sun, the days, the dawn and the stars——are in Rectitude for Thy glory, Mazda.

11. अत् वे स्तओता अओज्याइ.

I have been and shall be your adorer, Mazda, so long as I have power and strength for Rectitude. May the Giver of life, fulfil through conscience, the highest desire of the right-worker.



CHAPTER 14.

Good Self-Command.

1. वोहु क्षथ्रेम् वइरिम् वागेम्.

Good Self-control——that great gift, the most covetable one——Rectitude inspires into the heart of the wise alone. By my deeds Mazda, may I achieve for us, that the best.

2. ता वे मजदा पैर्वीम्.

Let me, Ahura Mazda, first of all, pray for Rectitude, and for you, O Assiduity. For succeeding in my aims, give me Self-command. For the sake of the Brahma, give me, through conscience your affection.

3. आ वे गेउसा हेम्यन्तु

Let them, who proceed by actions, hear with their ears. Ahura, tell us about Rectitude, by the voice of the conscience, of which Mazda, you are the first guide.

4. कुथ्रा आरोइस् आफस्रेतुस्.

O Mazda, where is the fulness of perfection? Where does pardon exist? Where does Rectitude hold its own? Whither is holy Assiduity? Where is the best conscience? and where is Self-command that is Thine?

5. पिश्या ता पेरेसांस्.

This I ask, as to how should he, in Rectitude proceed in the world——that servant who is skilful in action, dutiful and obedient. (I ask it to you)

who in his power and Rectitude has sent down a righteous Prophet for the promulgation of good laws.

6. ये वह्यो वंहेउस् इजदे.

Mazda the Lord, gives at the succeeding term of life, Self-command to him who strives for His favours, and does better than the good, but to one who does not do so, He gives worse than the evil

7. द्वाइवी मोइ गाम् तषो.

O Mazda, may You, who have created the earth and water and plants, grant me Immortality and spirituality, best Sattva Guna, strength and continuity and conscience. This is what I pray for.

8. अत् तोइ वह्या मजदा.

I ask you, Mazda, explain to me, who am desirous to learn, what evil comes to the vicious, and what good to the upholder of virtue? May that Prophet thrive, who teaches the learner.

9. याम् क्ष्नुतेम् रानोइब्यो.

That rapture Mazda, which through Your bright light, You give to the martyrs when they are tortured with iron, gives evidence of the existence of two Selves. Afflict the vicious and delight the virtuous.

10. अत् ये मा ना मरेक्षइते.

And one who re-iterates to me, other than this, is by breeding, a son of the Lie—one of those who are mis-creants. Hasten for me Rectitude which verily is Thy Excellence——one of those who are miscreants.

11. के उर्वथो स्पितमाय.

Mazda, which one is dear to Spitama Zarathushtra? (Is it not he) who deliberates with conscience? Where is holy Assiduity? And which fellow-member of this great confederation has known what conscience is?

12. नो इत् ता इम् क्ष्णाउस्.

The frivolous Kavis cannot attain that beautitude in the after-life, which state comes to Spitama Zarathushtra, even in this life. For he, in his strength is dominant over both the mobile and the immobile.

13. ता द्रेग्वतो मरेद्इति.

Really the Liars defile the pure Faith. And their souls rage before the Chinvant Bridge, as by their own words and deeds, they glided away from the path of Rectitude.

14. नोइत् उर्वथो दातोइब्यस् चा.

One should not set his mind on Karpa's deeds. By his theory and practice, he is the destructor of the harmony of the world—doctrines that ultimately place a man in the House of the Lie.

15. यत् मीजदेम् जरथुश्त्रो.

That discipline which Zarathushtra, now teaches to the Maghavats, and which Ahura Mazda himself, taught of yore, in the House of Song——learn ye that, through conscience, for Rectitude and Love.

16. तां कवा वीश्तास्पो.

Kava Vishtaspa, with the strength of this confederation, advanced that discipline, which Rectitude formulates with steps of conscience. Holy Mazda Ahura, award us welfare.

17. वेरेग्यां मोइ फेरषओस्त्रो.

Swagwa Prishoshtra draws to me a happy picture. For the sake of the Noble Faith, I wish for it. May powerful Mazda bring it to pass. I cry for the advent of Rectitude.

18. ता चिस्तिम् देजामास्पो.

Wise Jamaspa of the Swagava clan, versed in conscience, has for the promotion of virtue, rightly adopted that creed as well as that Self-control. Ahura Mazda give me what you please.

19. हो तत् ना मइद्यमांहो.

That one, Spitama Madhya-masa, did this for me——that knowing the Faith and aspiring for the Self as well, he told betterment of the world to be the Law of Mazda.

20. अत् वे ने इजओषांहो.

Now we all, with one mind, would offer our homage to You. Through conscience, teach us Rectitude as well as that which is Assiduity. We adore and bow. Mazda, kindle ecstacy in us.

21. आरमैतोइश् ना स्पेन्तो.

The man of Assiduity is holy. Exalting Rectitude by Faith, and Self-command by conscience, he is proficient in words and deeds. On account of his efforts, may Mazda Ahura give him great Excellence.

22. ये ह्या मोइ अषात् इच।

Come to me, on account of Rectitude——come to my best prayer. Ahura Mazda, I would know, all that was and all that is. I invoke Thee by Thy names, and I walk around Thee, my Friend.



CHAPTER 15.

The Best Good.

I. वहिस्ता इश्तिस्.

The greatest wish of Spitama Zarathushtra has been heard. For, on account of his Rectitude, Ahura Mazda hss given him Self-dependence as his portion for all time to come. All those who were his adversaries, have come over to the noble Faith, in theory and practice.

2. अत् चा होइ सचन्तु मनहा.

Let them——Kava Vistaspa, the follower of Zarathushtra, as well as Spitama Prishoshtra—-attain, in thought, word and deed, communion with Mazda, the Brahma. Let them choose Prayer. Let them stick to the Straight Path——the Faith that the Loving Lord gave.

3. तेम् चा तू पैरुचिस्ता.

Noble Purucista, of the clan of Spitama Hecadaspa, devoted to Conscience, Rectitude and Mazda that you are, to you, may they give precedence over all others. Fulfil your duty and accept the holiest awards of Assiduity.

4. तेम जी वि स्परेदानि.

I long for Him and cling to Him, who, to the devotee happens to be the father, the husband, the servant, the commoner or the saint. By developing my conscience, may he reveal my real Self. For the Noble Faith, may Ahura Mazda sustain, for all time to come.

5. साखेनि वज्यम्नाभ्यो.

I tell these words, both to the great and to the small, and to you who wish to learn. Ponder over mine. Firm in Faith as you are, learn what the essence of Conscience is. May Rectitude protect you all——one from the other. It is thereby alone that one can have peace.

6. इथा इ हइथ्या नरो.

Truly here; men and women, know continence to be the only shelter that can stand in the way of sin. The soul is lost in the pursuit of sin. Perverse enjoyment kills the soul of the unprincipled impious sensualist. This is how the subtle self goes to ruin.

7. अत् चा वे मीजदेम्.

Then alone would you reap the fruit of this sacrifice, when hearty greed, which is the root of all bondage and wherein lies the strength of the devil——you can cast off far and wide. Perform this sacrifice, otherwise "woe" would be the last words on your lips.

8. अनाइस् आ दुजवरेषांहो.

Let the miscreants be hereby enchained, and let all the Evil Spirits wail. To the house-holders and hermits, let right Conation, Emotion and Cognition be given according to their Self-command. Let the Devil walk about in shackles. May great ruin come upon him and that quickly.

9 दुज्वरेनाइस् वएषो राश्ति.

By their vile deeds, they torment too much, this Thy Prince of Raji——sinful, unprincipled, and

sensual, as they are. Where is the Righteous Lord, who would restrain their lisense and their caprice? Thy sovereignty is this Mazda, that you give to the pious,. victory over the impious.

CHAPTER 16.
Epilogue.

1. क्समइव्या गेउस् उर्वा.

The soul of the World wailed to you, "Why did you create me? I wonder who it is that created me. For, intolerance, violence, avarice, outrage and insolence, all prey upon me. I have no saviour, other than you. Direct me to a safe shelter.

2. अदा तषा गेउस पेरेषत्.

Then the creator of the World asked Rectitude: "Where is thy World-Prophet, who powerful, would protect her——an active, philanthrophic and strong Prophet. Whom have you selected its lord, as one who can oppose the violence of the villains?

3. अह्माइ अषा नोइत् सरोजा.

To Him replied Asha: "There is, in the world, not a single Chieftain who is himself free from inequity. I know not even one who can lead the pious.to the peak. Of them, he alone is the most glorious, to whom the call of Duty reaches.

4. मजदाओ सखारे मइरिस्तो.

Mazda alone is the adorable-most. He, lord, is the Judge of whatever has been done, heretofore,

by men and gods, or will be done here-after. Let it be for us as He wills.

5. अत् वा उरुतानाइस अद्दा.

These two, viz. my soul and that of the living world, urge different claims on Mazda. It is not a fact that adversity is for the pious, nor that prosperity is for the impious.

6. अत् ए वओचत् मजदाओ.

Thereupon, Ahura Mazda, who by insight knows the Reality, spoke: "There is not a single Lord or Prophet who is firm in Rectitude. Therefore the creator produced you, for teaching Action (Karma Yoga) and Emotion (Bhakti Yoga)."

7. तेम् आजुतोइस् अहुरो.

The Rectitude-loving Lord Mazda gave (1) to him (the Prophet)——the Scripture of Divine Service. (2) to the world at large——salvation and (3) to the sages——Holy Laws. But lo, where is conscience which alone can avail all these things to the mortals.

8. अयेम् मोइ इदा विस्तो.

He is known to me here, as the only one who listens to my canons——Zarathushtra Spitama; he longs for me and Rectitude. This is why for the preaching of the Highest Duty, I have bestowed on him the dignity of the Prophet.

9. अत् चा गेउस उर्वा रओस्ता.

Thereupon the Soul of the World lamented; "In this disaster, when I pine for lordly power, alas, that I would get such ineffectual help as the

mere voice of an impotent man. Oh! whenever would he come, who would give me the protection of his able arm."

10. यूजेम् अएश्यो अहुरा.

O Ahura, do ye give to them, the gift of Rectitude and Self-command. Also give them such a conscience as prefers household and plenty. I too, Mazda, find you to be the highest knowable.

11. कदा अषेम् वोहु चा मनो.

When would I attain Rectitude, Conscience and Self-command? O Mazda, commend this great confederation for its equality. Oh Ahura, for our protection come-down-speedily with your grace.



CONCORD.

PRISNI.

PROLOGUE.

PRISNI.	(ATHARVA) ANGIRASA VEDA
1	5-11- 1
2	5-11- 2
3	5-11- 3
4	5-11- 4
5	5-11- 5
6	5-11- 6
7	5-11- 7
8	5-11- 8
9	5-11- 9
10	5-11-10
11	5-11-11
12	7-104-1

CHAPTER 1.

PRISNI.	(ATHARVA) ANGIRASA VEDA.
1	7-115-1
2	7-115-2
3	7-115-3
4	7-115-4
5	6-45 -1
6	6-26 -1
7	6-26 -2
8	6-115-1
9	6-115-2
10	6-115-3
11	6-71 -1
12	6-71 -2
13	6-71 -3
14	12- 1 -1
15	6-41 -1
16	1- 1 -1
17	1- 1 -2
18	4- 8 -1
19	8- 2 -25
20	7-105-1
21	9- 4 -12
22	4-20 -1
23	6-77 -1

CHAPTER 2.

PRISNI.	(ATHARVA) ANGIRASA VEDA.
1	9- 1 -1
2	9- 1 -2
3	9- 1 -3
4	9- 1 -4
5	9- 1 -5
6	9- 1 -8
7	9- 1 -10
8	8- 2 -1
9	8- 2 -23
10	8- 2 -24
11	8- 2 -10
12	8-2 -13
13	12- 2 -36
14	8- 2 -5
15	9- 1 -18
16	7-101-1
17	12- 1 -54
18	9- 1 -20
19	6- 69-1

CHAPTER 3.

PRISNI. (ATHARVA) ANGIRASA VEDA.

1...4- 35-1
2...4- 35-2
3...4- 35-3
4...4- 35-4
5...4- 35-5
6...4- 35-6
7...4- 35-7
8...7- 5 -1
9...7- 5 -2
10...7- 5 -3
11...7- 5 -4
12...7- 5 -5
13...6-117-3

CHAPTER 4.

PRISNI. (ATHARVA) ANGIRASA VEDA.

1...10- 2-14
2...10 8-20
3...10- 7-42
4...10- 7-43
5... 7-43- 1
6...10- 8-43
7...10- 8-37
8...10- 8-38
9...10- 8-44
10... 4-20- 5
11... 8- 2-14
12... 8- 2-15

CHAPTER 5

PRISNI. (ATHARVA) ANGIRASA VEDA.

1...10- 8- 1
2...10- 8- 6
3...10- 8-16
4...10- 8- 7
5...10- 8- 8
6 ..10- 8-10
7...10- 8-11
8...10- 8-12
9...10- 8-13
10 ..10- 8-34
11...10- 8-14
12...10- 8-15
13...11- 8- 8
14...11- 8- 9
15...10- 8-29
16...11- 8-32
17... 6-61- 1
18... 6-61- 2
19... 6-61- 3
20... 1-34- 3
21... 6-58- 3
22...10- 7-24
23... 7- 1- 2
24... 1-32- 1

CHAPTER 6.

PRISNI. (ATHARVA) ANGIRASA VEDA.

1...11-8- 1
2...11-8- 2
3...11-8- 5
4...11-8- 6
5...10-7-36
6...10-8- 2
7...10-7-35
8...10-7- 1
9...10-7- 2

10 ..10–7– 3
11...10–7– 4
12...10–7– 5
13...10–7– 6
14...10–7– 8
15...10–7– 9
16...10–7–10
17...10–7–11
18...10–7–12
19...10–7–13
20...10–7–14
21...10–7–20
22...10–7–22
23...10–7–21
24...10–7–25
25...10–7–23
26...10–7–29
27...10–7–17

CHAPTER 7.

PRISNI. (ATHARVA) ANGIRASA VEDA.

1 ..4–16–1
2...4–16–2
3...4–16–3
4...4–16–4
5...4–16–5
6...4–16–6
7...4–16–7
8...4–16–8
9...1–10–1
10...7–25–1
11...7–25–2
12...7–26–8

CHAPTER 8.

PRISNI. (ATHARVA) ANGIRASA VEDA.

1... 9–10–28
2... 7–21– 1
3...10– 7–38
4...13– 2– 3
5...13– 1– 7
6...10– 7–31
7...10– 7–27
8... 2– 2– 1
9... 7–87– 1
10... 3–21– 2
11... 2– 1– 3
12... 7–66– 1
13...11– 2–10
14...11– 2–11
15 ..11– 2–15
16...11– 2–16

CHAPTER 9.

PRISNI. (ATHARVA) ANGIRASA VEDA.

1... 6–55– 1
2...10– 8–32
3...10– 8–23
4...10– 8–25
5...12– 2–21
6...10– 8–31
7...10– 8–24
8...10– 8–27
9...10– 8–28
10... 7–40– 1
11...10-130-3 (Rig Veda)
12...11– 5–13

13...13- 3- 1
14...13- 3-13
15...10- 7-39
16...10- 8-26
17...10- 8-30
18... 6-38- 1
19... 6-38- 2
20... 6-38- 3
21... 5-38- 4

CHAPTER 10.

PRISNI. (ATHARVA) ANGIRASA VEDA.

1... 4-11- 1
2... 4-11- 2
3... 4-11- 3
4... 4-11- 4
5... 4-11- 5
6... 4-11- 6
7... 4-11- 7
8... 4-11- 8
9... 4-11- 9
10... 4-11-10
11... 4-11-11
12... 4-11-12
13... 8- 1- 6
13... 6-55- 2

5... 6-133- 3
6... 6-133- 5
7... 6-133- 1
8...10- 2-26
9...11- 5-24
10...11- 5-26
11... 3-12- 1
12... 3-12- 2
13... 9- 3-20
14... 7-60- 3
15...11- 5-16
16...11- 5-17
17...11- 5-18
18...11- 5-19
19...11- 5- 7
20...11- 5- 6
21...11- 5-12
22...11- 5-22
23...11- 5-10
24...11- 5-11
25...4- 15-13
26...11- 5- 9
27... 9- 3- 1
28... 9- 3- 2
29...11- 5-15
30...11- 5- 8
31...11- 5- 5
32...11- 5-23
33...11- 5-20
34...11- 5-21

CHAPTER 11.

PRISNI. (ATHARVA) ANGIRASA VEDA.

1...11- 5- 1
2...11- 5- 2
3...11- 5- 3
4...11- 5- 4

CHAPTER 12.

PRISNI. (ATHARVA) ANGIRASA VEDA.

1... 4-20- 4
2...19- 6- 6
3... 2- 6- 3
4... 2- 6- 4

5... 4-22- 1
6... 4-22- 2
7... 3-15- 1
8... 4-22- 3
9... 3-15- 5
10... 3-15- 6
11... 3-17- 5
12... 5-17- 9
13... 5-19-15
14... 5-18-10
15... 5-18- 4
16... 5-18-13
17...12- 4-22

CHAPTER 13

PRISNI (ATHARVA) ANGIRASA VEDA

1... 3- 4- 1
2... 3- 4- 2
3... 3- 4- 3
4... 3- 4- 4
5... 3- 4- 5
6... 3- 4- 6
7... 3- 4- 7
8... 4-22- 5
9 .. 4-22- 6
10 .. 4-22- 7
11 . 5-21- 1
12... 7-59- 1
13... 5-29- 2
14... 5-20- 1
15 .. 5-20- 3
16... 5-20- 4
17... 5-20- 6
18... 5-20- 8
19... 5-20- 9
20 .. 5-20-10
21... 5-20-11
22... 5-20-12
23... 4-22- 4

CHAPTER 14.

'PRISNI (ATHARVA) ANGIRASA VEDA.

Chapter 14 ... Chapter 11 7
1 27 1 27

CHAPTER 15

PRISNI. (ATHARVA) ANGIRASA VEDA

1... 3-30- 1
2... 3-30- 2
3... 3 30- 3
4... 3-30- 4
5... 3-30- 5
6... 3-30- 6
7 3-30- 7
8... 6-74- 1
9 ...6-74- 2
10 .. 6-74- 3
11... 6-94- 1
12... 6-94- 2
13... 6-64- 1
14... 6-64- 2
15... 7-12- 1
16... 7-12- 2
17... 7-12- 3
18... 7-12- 4
19... 6-64- 3
20...12- 1-12

21 .. 4-36- 2
22... 4-15- 1
23 4-15- 2
24... 4-15- 3
25... 4-15- 4
26 ... 4-15- 5
27 . 4-15- 6
28 .. 4-15 - 7
29... 4-15- 8
30 . 4-15- 9
31... 4-15-12

EPILOGUE.

PRISNI (ATHARVA) ANGIRASA VEDA.

1... 4- 1- 1
2... 4- 1 - 2
3... 4- 1- 3
4 .. 4 - 1- 4
5 .. 4- 1- 5
6 .. 4 - 1 - 6
7... 4- 1- 7
8... 2- 1- 1
9 .. 2 - 1- 2
10... 2 - 1- 4
11... 2- 1 - 5
12... 5- 1- 1
13... 5- 1- 2
14... 5- 1- 3
15... 5- 1- 4
16... 5- 1- 5
17... 5- 1- 7
18... 5- 1- 8
19 .. 5- 1- 9
20... 5- 1 - 9

CONCORD.

GATHA.

GATHA. (ATHARVA) BHARGAVA VEDA.

Prologue		...	Yasna 28
Chapter	1	...	Yasna 30
Chapter	2	...	Yasna 31
Chapter	3	...	Yasna 32
Chapter	4	...	Yasna 33
Chapter	5	...	Yasna 34
Chapter	6	...	Yasna 43.
Chapter	7	...	Yasna 44
Chapter	8	...	Yasna 45
Chapter	9	...	Yasna 46
Chapter	10	...	Yasna 47
Chapter	11	...	Yasna 48
Chapter	12	...	Yasna 49
Chapter	13	...	Yasna 50
Chapter	14	...	Yasna 51
Chapter	15	...	Yasna 53
Epilogue		...	Yasna 29

INDEX TO THE PRISNI.

P....Prologue उपक्रमणिका.
E....Epilogue अनुक्रमणिका.

ग

च

ज

त

———

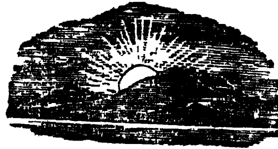
———

———

———

स

ह



BOOKS BY THE SAME AUTHOR.

THE SCRIPTURE OF THE ARYAN SERIES.

A. Veda.

1. VAIDIK GITA (वैदिक गीता).

Selected Riks of the Veda arranged into 15 Chapters on the principles of Jnana, Bhakti and Karma Yogas, Text in Devanagari and Translation in English.

Price as. 8/-.

SAMARTH BHARAT PRESS, 947, Sadashiv Peth, **Poona 2.**

... ...

B. Atharva-Veda.

1. PRISNI-GATHA (पृश्नि-गाथा).

or the Hymns of Ramachandra and Zarathushtra.
Text in Devanagari and Translation in English.

Price as. 12.

CHERAG OFFICE, **Navsari**

... ...

2. GATHA (गाथा)

or Hymns of Zarathushtra.
Text in Devanagari, Prose order in Sanskrit, Word notes according to Panini, Translation in English and Gujarati.

(*Out of Print*).

CHERAG OFFICE, **Navsari.**

... ...

C. Purana.

1. PANCA-DASI GITA (पञ्चदशी गीता).

or the Gita arranged into 15 Chapters according to the principles of Jnana, Bhakti and Karma Yogas—with the Riks of Veda interspersed, with foreword of Hirendranath Datta Text in Sanskrit, with Translation and Exposition in English

Price Re. 1/8.

SAMARTH BHARAT PRESS, 947, Sadashive Peth. **Poona 2.**

... ...

D. Pitaka.

1. DHAMMAPADAM (धम्मपदम्) with खुद्दक पाठम्
or the Gospel of Gautama Buddha in 30 Chapters,

(In preparation)

... ...

2 MULA SUTRA (मूल सूत्रम्).

or the Gospel of Vardhamana Jina in 30 Chapters

(In preparation).

... ...

E. Agama.

1 GITA GOVINDAM (गीत-गोविन्दम्)

or the Gita of Guru Govinda Sinha.

Text in Devanagari and Translation in English.

Price as. 4.

GRANTHI JAGAT-SUDHRA GURUDWARA,
Rash Vihari Avenue, **Calcutta**

... ...

F Expository

1. ETHICAL CONCEPTIONS OF THE GATHA.

with Introduction by Dr Bhagavan Das.

An exposition of the Philosophy of Mazda Yasna

Price 2/4.

J. B. KARANI'S SONS,
Sir P. Mehta Road, Fort, **Bombay.**

.. ...

2. रामचन्द्रओ जराथुस्त्र (*Bengali*).

i e Aggressive Vedicism or the natural relation between Hinduism, Parsi-ism and Sikhism, with foreword by Dr Dineshchandra Sen

Price as. 10/-.

MOHANTA, ADI GURUDWARA,
Sangattola, **Dacca.**

... ...

3. RAMACHANDRA AND ZARATHUSTRA (*English*).

above in English

Price as. 10/-.

SAMARTH BHARAT PRESS,
947, Sadashiv Peth, **Poona 2.**